













# HADEES - E - QUDSI

1. Monotheism	1-3
2. Polytheism and Atheism	4-5
3. Prophet : A Light Polytheism	10-19
4. Denial and its Consequences	20-25
5. Good Expectations from Allah	27-30
6. The Divine Resurrection	31-37
7. The Day of Judgment	38-45
8. Paying a man as a Prophet	46-53
9. Love and Hatred	54-59
10. The virtues of the recital of the Holy Quran	60-72
11. <i>English Translation of KHUDA-KI-BATEIN</i> BY Hazrat Maulana Ahmad Saeed Dehlvi (Rah.)	
12. The Virtues of the recital of the Holy Quran	73-83
13. The Virtues of the recital of the Holy Quran	84-85
14. The virtues of good deeds, almsgiving and charity	87-90
15. The Virtues of the recital of the Holy Quran	91-99
16. The Holy war, Martyrdom, Migration and their	100-102

**THE  
BOOK HOUSE**

8 Trust Building Urdu Bazar  
LAHORE-2 (Pakistan)

Limited Edition 300 Copies

Rs. 60.00

\$ 4.00

PRINTED AT ACCURATE PRINTERS

26, Paiza Akhbar LAHORE-2



## Contents

1. Monotheism	1-5
2. Polytheism and Atheism	6-15
3. Pretence : A Light Polytheism	16-19
4. Destiny and its Concerns	20-26
5. Good Expectations from Allah	27-30
6. The Divine Remembrance	31-37
7. The Mercy and Forgiveness from Allah	38-50
8. Paying a visit to a patient and patience in miseries	51-58
9. Love and Hatred both for the sake of Allah	59-62
10. The virtues of the recital of the Holy Quran	63-72
11. Mosques, Azan, Namaz, Voluntary Namaz and keeping awake and standing in the nights	73-83
12. The Virtues of Sh'aban, Ramzan and Id	84-86
13. The virtues of poor-due, alms-giving and charity	87-90
14. The Virtues of tasbeeh, tahmeed, Istighfar and the Holy Darood	91-99
15. Haj and its concerns	100-102
16. The Holy war, Martyrdom, Migration and their Concerns	103-107
17. Public dealings and its concerns	108-110
18. Knowledge and good advice	111-112
19. Civility	113-114
20. Hospitality, pride, cruelty and kind treatment	115-118
21. The Ummah of Hazrat Muhammed (pbuh)	219-223



22. The Holy Prophet (pbuh)	123-134
23. The Glory of Holy Companions of the Holy Prophet (pbuh)	135-137
24. The Divine Rewards	138-140
25. Wisdom and its importance	141
26. Abominations and Forbiddings	142-144
27. The Signs for the Day of Judgement	145-146
28. The Day of Judgement	147-164
29. Intercession	165-181
30. The Paradise and The Hell	182-186
31. The Sight of Allah	187-191
32. Death, Grave and their concerns	192-195
33. The Preceding Prophets	196-213
34. Admonitions and Exhortations	214-224
35. Explanatory Notes	(i-viii)



## Acknowledgement

The Honourable author, having completed **Key to The Garden of Edin (Jannat ki Kunji)** and **Fear of Hell (Dozakh ka Khatka)**, began to think in terms of rendering the **Ahadith-e-Qudsia** to simple Urdu so that the common Muslims were able to go through it, know about their faith and religion, improve their living in the world and earn the rewards for their eternal abode in Heaven and it also might prove a virtuous work for his own Heavenly life. With these objectives in view, he started very strenuous research work and discussed the proposed topic with his acquainted learned scholars and got healthy suggestions from them. During his visit to Burma, he discussed this matter with Maulana Mufti Marghoob Ahmad, Imam and Khateeb, Jama Masjid, Rangoon. He also suggested a book entitled **Al-Ittehaful Sunnia bil Ahadithul Qudsia**.

However, he worked hard, did strenuous research work and was able to choose and collect four books for his proposed work : (1) **Hazeera-Tut-Taqdees Wazakheera-Tutt, Anees** By Nawab Meer Hasan Ali Khan, (2) **Ahadith-e-Qudsia**, translated by Maulana Khaleel-Ur-Rahman of Burhanpur (3) **Al Ittihaful Sunnia Bil Ahadithul Qudsia** by Allama Mohd. Madani. (4) **Al-Ittihaful Sunnia Bil Ahadithul-Qudsia** by Sheikh Abdur Rauf.

With full sense of gratitude and obligation to the Divine Pleasure and the Divine Help, he set at the work of rendering the chosen **Ahadith-Qudsia** to simple Urdu language. But the eminent Maulana was one engaged in political affairs and activities and the shortage of time delayed the work. God is great and provides the opportunities for the completion of His work. The maulana laid



the foundation stone of a mosque in Mubarakpur in June 1940. He made a speech there. Some of his statements were considered objectionable by the U.P. Government. He was tried in the court under the Defence of India Act, and was sentenced to the simple imprisonment of one month on 2nd of January 1941. During the trial period, he stayed at Shibli Manzil and discussed his topic with Allama Syed Sulaiman of Nadva and his acquaintances. He and Maulana Masood Ali assured the author of every possible co-operation with him, in addition to the conveniences in Darul Musannifin. He was requested to complete his work during the trial period. But his frequent journeys to Delhi disrupted his work and he could not concentrate. However, Allah had predestinated this book to be completed within the prison walls, so it was done.

Like his previous books, this one also was printed and published by Dini Book Depot and the printing and publishing rights had been reserved with Dini Book Depot. Its main topic is "**Alhidayatul Sunnia For Ahadith-e-Qudsia** but for the convenience of the common readers, it has been given the title, "**Khuda Ki Baten.**"



## THE HOLY WORD

(Ahadith-e-Qudsi)

Hadith-e-Qudsi is a particular term used by the learned scholars of Hadith. "Quds" means 'pure' "holy" or "Sacred". Similarly Baitul Muqaddis means "The Holy House" and Arze-Muqaddisa means "the Holy Land". One of Allah's name is "Quddus". Therefore, these Hadiths pertain to Allah and they are also termed as "Ahadith-e-Ilahi" or "Asur-e-Ilahi." The Holy Prophet (peace be on him) some times quoted Allah through Hazrat Gabriel (peace be on him) and sometime he quoted Him to have stated certain statements, matters or words.

Hence Hadith-e-Qudsi can be defined as Allah has either revealed, shown in the vision or sent the word through Hazrat Gabriel (peace be on him) to His Holy Prophet (peace be on him) and he described the revealed visualised or delivered word in his own language.

Hazrat Maulana Ali Qari (Blessing be on him) has defined the terms in the words that the chief of the narrators and the burning beacon of the trusted friends, the Holy Prophet (peace be on him) quotes Allah to have stated Himself, through Hazrat Gabriel, through revelation, inspiration or vision. He is fully authorised to describe them in whatever words he pleases.

### A Confusion Removed

"Hadith-e-Qudsi" as well as "the Holy Quran" is the word of God, then what is the difference between the two? It is the question, generally asked. But the authentic books depict and the learned theologians have given a very vivid and clear explanation for it. The abovesited definition of the Ahadith-e-Qudsi shows that they were either revealed, conveyed through Hazrat Gabriel, inspired or shown in the vision to Hazrat Muhammed (peace be on him) and he was given full liberty to narrate and describe them in his own language in whatever style or manner he pleased. But

the Quran had always been revealed to the Holy Prophet (peace be on him) through Hazrat Gabriel. Its words are exactly the same as are sent from the preserved Tablet. The Holy Quran has always been copied systematically without the least change. This is not the case with Ahadith-e-Qudsi. If one recites ahadith Qudsi in prayer it will never be valid. Only the text of holy Quran can be recited in the prayer. The Holy Quran is the miracle while Ahadith-e-Qudsi are not. He who refuses to believe in Quran is Kafir but he who refuses to believe in Ahadith-e-Qudsi is not a Kafir.

Briefly speaking, the Holy Quran is the exact word of God, written and arranged systematically without the least change through-out the ages and times, is the miracle and will continue like this till eternity. Hadith-e-Qudsi is not the exact word of God. It is not a miracle. Its arrangement is not systematic. The sense is conveyed to the people in the language of Hazrat Muhammed (peace be on him).

One thing more must be kept in mind that as there is a difference between the Holy Quran and the Ahadith-e-Qudsi so is the difference between Ahadith-e-Qudsi and other Ahadith. The other Ahadith have no pertainment with Allah. They were neither revealed, inspired, shown in vision nor delivered to him by Hazrat Gabriel.

“Ahadith-e-Qudsi” in restricted sense of the term are very few. These which directly pertain to Allah were considered ‘the Holy word by the learned theologians of the former age but the theologians of the latter age have included all those “Holy words” which the Holy Prophet (peace be on him) has quoted Allah to have stated. Sheikh Allama Madani undertook this method in his Al-Ittihaful sunnia. The author also has preferred the method of the theologians of the latter age in the larger interest of the Muslims.

**Ahmed Saeed 1-3-1363 H.**



## EXPLANATORY NOTES

**Abu' Daud**—Sulaiman bin Ash'as Sajastani. Born in 202 H. in Sajastan and toured many Islamic countries to collect the Holy Traditions. He edited his book in Baghdad.

Died at the age of 73 in 275 H.

**Abu Hanifa**—Imam No'aman bin Thabit. He is better known as Imam-e-A'zam. He belonged to a noble Persian family. Born in 80 H. A contemporary of Hazrat 'Ali, his family moved from Persia to Arabia. The family settled in Kufa, the Capital at that time. The child (Abu Hanifa) was introduced to Hazrat Ali who liked him very much and wished him a good future. He began his career as a silken cloth dealer at Kufa and maintained agencies at several places in Arabia. From the very childhood, Imam-e-A'zam was religious minded and established association with Imam Hammad and memorised the lectures delivered and the injunctions passed by the Imam. He acquired the Holy Traditions from different sources and himself excelled in them while on way to Mecca and Medina. In addition, he benefitted from other masters in the field. He performed Hajj pilgrimage 78 times and utilised the opportunity to exchange ideas with persons from different Islamic countries. Mansur, the king of Baghdad (136 A.H.) offered him the position of Ecclesiastical Head, but the Imam-e-A'zam turned down his offer. Ultimately the king succeeded in eliminating him by poisoning in 150 H. A huge gathering of mourners joined his funeral prayer were said six times. King Arsalan Saljuqi erected a tomb over his grave and raised a Madarsa in his memory in 452 A.H. which later on became known as the first school in Baghdad.

**Abu' Yu'la**—Abu' Yu'la bin Umaiyya. A wealthy companion of the Holy Prophet (Sal'am), He gave four lakh coins to Hazrat Zubair bin A'wan who was facing financial crisis. An authentic

teacher in Holy Traditions, he ~~was~~ also able to transmit them in a reliable manner.

**Ahmad**—Imam Abu Abdullah Ahmad bin Mohammed bin Hambal. Born in Rabiul Awwal in 164 A.H. in Baghdad. He collected as many as 3000 of Holy Traditions. Died on Friday at the age of 78 in 241 A.H. in Baghdad.

**Baiqahi**—Imam Abi Bakr Ahmed bin Hussain Baiqahi. Born in 384 A.H. at Baiqahi, an old town. He is reported to be an author of 1000 books. He died at Naishapur in 456 A.H.

**Bukhari**—Imam Abu Abdullah bin Mohammed Ismail Bukhari. He ~~was~~ one of the discerning and most dependable compilers of Holy Traditions.

Born in Shawwal in 194 A.H. Bukhara. He memorised a number of religious books while he ~~was~~ only 16 years' old and also compiled a work of his own. Died at the age of 62 in 256 A.H.

He is reported to be the first person who undertook journeys on foot to collect the Holy Traditions. That is why his work is regarded as sacred to the Holy Quran.

Through his works, al-Bukhari could illicite the Holy Prophet's (Sal'am) opinion about his companions and brought to light their high standard and status and how their contemporaries used to look at them to straighten several historical misconceptions relating to the early history of Islam.

**Christianity**—Like Judaism, Christianity also does not present a convincing conception of religion. While the church of Christ is rent with contradictory schisms, according to christians confusion prevails in the kingdom of Heavens; Satan roams freely on earth; Christ's sermons are secondary to controversies over Unity, Unity in Trinity and Unity in Diversity; Jesus Christ was content to be a son of God; his followers have styled themselves as fathers and mothers; a vast tribe of sisters also exists, what the followers appeal in christianity is absence of any law and rules of conduct. While the Ten Commandments exist, the eleventh



which overshadows the rest is : If thou sinnest, then, let not thy action be found out so that thou mayest live long to enjoy the fruits of thy sins.

According to their theory, the Holy Bible can pardon statesmen and military officers and those of eloquent speakers who can bring round the masses to defend Empires in their critical situations. It also does not give its followers the right to be affluent or to manage states or to be called upon to defend.

**Dailami**—An authentic transmitter of the Traditions.

**Darmi**—Abu Mohammed Abdullah bin Abdur Rehman Darmi. Born in Samarqand in 181 A.H. Darm is the name of a clan to which he belonged. Died at the age of 75 in 255 A.H.

**Dar Qutni**—Abi al-Hassan Ali bin Umer Darqutni. Darqutni is the name of a mohalla in Baghdad. Born in 305 A.H. Died on 8 Ziqaad in 385 A.H.

Among his famous and talented disciples Hafiz Abu Noaim; Abu Baker Barfani; Johri; Qazi Abu Taiyab Tibri and Hakim Abu Abdullah Naishapuri.

**Hakim**—Imam Abdullah Hakim was a great and authentic Transmitter of the Holy Traditions. He died in 46 A.H.

**Ibn Asakir**—Imam Abul Qasim Ali bin Hassan bin Hafiz 'Asakir. He is a great authority on matters of Holy Traditions. His teachers were mostly women. He was born in Damascus and died in 571 A.H.

**Ibn Hibban**—An authority in transmitting the Holy Traditions.

**Islam**—Originally the word is Arabic and denotes submission, surrender and obedience. As a religion Islam stands for complete submission and obedience of His servants to Allah as explained in the Holy Quran and that is why it is called Islam. The other literal meaning of this word is peace and signifies that peace can be achieved through submission and obedience of His servants to Allah.

As such, Islam lays bases for the establishment of peace. It stands to uphold the earlier religions, prophets and confirms all the revealed books and protects synagogues, churches, oratories and mosques in which Allah's name and His message once reigned. It condemns discord and oppression and explains that Allah does not love transgressors and will require those engaged in warfare to exercise His fear and those ruling to set-up a humane administration.

**Judaism**—This faith is pessimistic in character. More than a code of ethics or a message for life it is merely a bundle of pathetic tales of woe. To the children of Israel, Allah is their property and regard themselves as God-chosen people and go on thinking that a promised Messiah is to appear and continue to suffer from their lingering agony through the centuries and accuse Allah of indifference towards them. The Jews also continue to side-track the reasons for not receiving John (Elija) the Baptist with trust and satisfaction and the reasons for not according John the status of Prophethood. It is clear that while God was merciful enough to them by deputing His son, as they call, the Jews in keeping up with their traditional belligerences to Allah mocked John and shown him in the category of thieves.

**Malik**—Abu Abdullah Malik bin Anas Asbahi. He is famous for his book 'Mauta', an authentic collection of the Sacred Traditions. Born in 93 Hijri in Medina, he remained there throughout his life. He performed only one Haj pilgrimage. He was sharp of memory. He is one of the senior Traditionists. Among his famous disciples, are Imam Shafai, Sufian Suri, Ibn Jarir bin Ainia. Died in 179 H. at Medina.

**Manism**—It has the advantage of being more recent and around more than a thousand year old religion. Mani did not confine himself to Zoroastrian God alone. But the Zoroastrians formed in him their central figure and around their moment he formed his own conceptions. He declared plainly and perhaps correctly that he was not proclaiming any new thing. He claimed



merely classifying the confusions and drawbacks among earlier Prophets.

**Muhajir**—This term is given to those companions of the Holy Prophet Sal'am who emigrated with him or shortly after him that is before the conquest of Mecca (8 H.) from Mecca to Medina, in order to follow in peace after freedom the dictates of Islam. The resort to emigration which required giving up home and family relations in the path of obeying Allah and His Prophet Sal'am, was naturally regarded as an act of great merit and sacrifice. And therefore a Muhajir, historically is a Muhajir in the path of Allah and carries weight and distinction.

**Muslim**—Abul Husain Muslim bin al-Hajjaj Muslim Qushiri Wardin. He belonged to Banu Qushir, a respectable and famous clan of Arabia. The Banu Qushir resided in the famous city of Khurasan. There He was born in 201 H. He died on Sunday the 24th of Rajab in 261 H. at the age of 55 and was buried on Monday the 25th in Naishapur.

He compiled 12000 of Holy Traditions out of four lac and prepared out of them an authentic collection of entitled Muslim Sharif. In addition to this work, he wrote nine other books on different topics.

**Nasace**—Abi Abdurrahman Ahmad bin Shoaib Nasace : A tradition compiler like Imam Bukhari, Muslim, Abu Daood and Ibn Maja, he prepared his famous book of Traditions entitled Sunan-e Nasace during the later part of 3rd century Hijri. The work has been regarded as an authentic version of Traditions in the group of Sihah Sitta.

He was a resident of Nasa', a village in Khurasan. Hazrat Qateba bin Saeed Muhammed bin Bushar Abu Daood and Hazrat Sulaiman bin Ash'as were his religious teachers. He died in 300 H. and was buried in Mecca. He belonged to the school of Shafei.

**Prophet Sal'am, The Holy** — Abul Qasim Muhammed Sal'am. He is one of the most glarest examples of human emergence as a follower, as an enshriner as a struggler for virtues being

trampled by his times. He is a founder of a nationstate and of an ever-spreading ever-appealing living faith, ISLAM.

Born as posthumous of Hazrat Abdullah in 570 A.C. at Mecca, he lost his mother also soon after and was brought up by his grandfather, Hazrat Abdul Muttalib.

The society he was born in was uncivilized, unrefined and harsh in character. Though born in an atmosphere unsuitable for safe-passage from evil and corrupt practices prevalent, none could dare to point at his personal character throughout his life. On the contrary, he was known among those he moved as al-Yamin. (The trustworthy). After the age of 25, he married a widow, Hazrat Khadeeja, fifteen years elder to him. Reverting to the historical records relating to him one discovers that in the first 15 years of conjugal life with his wife, he spent his life in devotion to himself, in meditations and in prayers used to resort in hills until he attained Prophethood at the age of 40. The history also tells that the remaining period of his life was spent pre-occupied with the dictates of the mission he found himself entrusted with.

His wife, Hazrat Khadeeja, died three years before the event of Hijrah (Medina from Mecca) and left him father of four daughters. Being in need of one who could look after his personal side while he was preoccupied with his Mission, again he married a widow, Hazrat Sawda, elderly woman of 50 years.

Perhaps it was about at this time that the Prophet (Sal'am) accepted Hazrat Ayesha, second daughter of his one of the closest companions; Hazrat Abu Bakr Siddique, in marriage to personalise his loyalty to him (Sal'am) in keeping with the custom of the time.

Being a man of history, even the minute details of what he said, what he did and what he desired were being recorded by those resorted to him to preserve them for future guidance. These notings were named as "The Holy Traditions of the Prophet" and the whole conception as to what is Islam was explained in them. Any fabrications about the Prophet (Sal'am), about his



Mission, about his companions and faithful performance can be contradicted by reverting to these Traditions.

The Prophet (Sal'am) passed away in 11 H. at the age of 64.

**Quran, The Holy**—This is the name of the Book, Allah revealed to His Prophet, Mohammed (Sal'am).

The Book undertakes to reveal, to tell, to explain, all that is required to be followed by the believing servants of Allah. As such, when going through the Book for the purpose, we feel guided in our personal life, in our social life, in our spiritual, moral, sociological and political requirements. The Book lays down principles and limitations for our life.

Being in conformity with nature and with human nature, the Quranic teachings serve as an inner force to push and to control life. The living religion, as enshrined therein recognises man his qualities as such and works to help push the human instincts and their sentiments in the right direction.

Etymologically, the Holy Book itself derives its name Quran or Kuran from the verb, Keera, to read, and literally signifies reading or that which ought to be read. It is divided into 114 portions of unequal length which have been termed as Suras or chapters. Each of these chapters are sub-divided into verses. Each Sura carries a caption, sometimes picked up from a name appearing therein. The captions are preceded by the word 'Bismillah, (except only in the ninth chapter), which means 'in the name of Allah, the Beneficent, the Merciful.

**Razin**—Abul Hasan Razin bin Mu'aviah. Date of birth not tracable. He belonged to the clan of Abduddar, one of the famous clans of Quraish. He died in 520 H.

**Sahabi**—Sahabi, the companion, refers to those who worked closely with the Holy Prophet (Sal'am), remained in association with him, and Traditions from him and died while carrying out the dictates of the new religion and its leader.

**Shafai**—Imam Abu Abdullah Mohammed bin Idris Shafai, the foremost disciple of Imam Abu Hanifa belonging to Qarshi family. Born in 150 H in Asqalan and brought up in Mecca. He

learnt the Holy Quran at the age of 7 and excelled in many religious books. Later, he studied logic from Mecca's great Mufti, Muslim bin Khalid and joined the Company of Imam Malik. He wrote 114 mythological and logical books. He died on 1st Rajab in 204 H. in Egypt.

**Sihah Sitta**—Six authentic collections of the Holy traditions including Bukhari, Muslim, Ibn Maja, Hakim, Nasaie, and Tirmizi. Mishkat is a book of the Holy Traditions in which all the six books have been summed up and examined critically.

**Tirmizi**—Imam Abu Issa Mohammed bin Sura bin Musa Zuhak Salmi Tirmizi Boghi, Tirmiz, an old city situated on the bank of the Jaijon canal, is in Central Asia, Six miles away from Tirmiz is situated Boghi, a small colony where Imam Tirmizi was born in 209 Hijri. After getting preliminary education, he toured Kufa, Wasit, Rai Khurasan and Hajaz and acquired the philosophy of Judging the traditions from such learned masters as Imam Bukhari, Imam Muslim, Imam Abu Daood. But in his own Sunan, he gives credit to Imam Bukhari, pays great respect to him and regards himself to be his disciple. Reportedly his death occurred in 279 H.

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# 1—Monotheism

1. Hazrat Ali bin Moosa learnt the following Hadith from his father, Hazrat Moosa Kazi. He got it from his father, Hazrat Jafar Sadiq. He got the same from his father, Hazrat Imam Hussain who had got it from his father, Hazrat Ali (Allah was pleased with all these holy men). Hazrat Ali quotes Hazrat Munammed (on whom be peace and benediction of Allah) to have stated that Hazrat Gabriel said that he heard Allah say "Lailaha illallah", "none but God is worthy of worship" is His Fort. He who recites these holy words is entitled to enter His Fort and is saved from His curse and punishment.

(Sawaiq Mahraqa Ibne Hajar)

2. Hazrat Ali Karam Allahu Wajhu states the sacred words of Allah in Jam-e-Sagheer that He is Allah without any doubt and none but He is worthy of worship. He who confesses His monotheism enters His Fort. He who enters His Fort is quite free from the fear or punishment.

3. Hazrat Abbas (R.A.) narrates that Allah says that He is Allah without any doubt and none but He is worthy of worship. His mercy is more conspicuous than His anger and wrath. He who stands witness that none but Allah is worthy of worship and Muhammed (peace be on him) is His prophet, is sure to get the Paradise.

It implies that all the attributes of Allah are alike. But He treats His men very mercifully and generously.

4. There is another saying of Hazrat Ali (R.A) which shows that Allah says that "Lailaha illallah" are His words. Only He is so. He who recites these words and enters His Fort, is free from His test, trial and fear. (Ibnuttujjar)

“Only He is so” implies that He is Allah whose monotheism has been stated in the words, “Lailaha illallah.”

Briefly speaking the abovestated sayings imply that those who believe in the monotheism of Allah and the prophethood of Muhammed (peace be on him) will be saved from the fire of Hell. If they have this belief and also do good deeds in this world, they will never be sent to the Hell after death. If they have this belief but indulge in sinful and illegitimate activities in this world, they will be sent to the Hell and will have to undergo the severities and troubles of Hell for certain period of time. After being purified, they will be taken out of the Hell and be allowed to enter the Paradise.

5. Hazrat Anas (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that he continued to intercede with Allah and He very kindly accepted his intercessions without break. Finally he entreated Allah to accept his intercession on behalf of those who recited Lailaha illallah. At this, Allah told him that he had nothing to do with the intercession of one who recited “Lailah illallah.” At the same time, he did not occupy the status that he could intercede with Him for monotheist. That word of monotheism was related with His own entity, Having sworn upon His own Affability, Honour and Mercy, He said that He would not leave even a single person in the Hell if the person had recited, confessed and admitted His monotheism.

It means that those who believe in monotheism and prophethood will not live in the Hell for ever.

6. As soon as Muslim recites Lailaha illallah, it crosses the length and width of skies and heavens, reaches the Divine Presence and receives the Divine Command to stop. It submits to the Divine Presence how it can cease as its reciter has still not been granted salvation. Allah says that as he began to recite it, He granted him salvation. (Ibne Asakar)

7. When a person recites La ilaha illallah, Allah says to His angels that His man expresses that non but He is the Supreme Sustainer and He makes them the witnesses that He grants the man salvation.



8. Hazrat Anas (R.A.) states that Allah says that He deserves to be feared and none but He should be acknowledged worthy of worship. He says that He is the most powerful to grant salvation to one who always keeps oneself from acknowledging others worthy of worship and considers none but Him worthy of worship. (Ahmed, Tirmizi, Nisai)

9. Hazrat Abu Darda (R.A) states that Allah says that there is something very strange about Him, men and gente. He creates them and they worship other than Him. He gives them livelihood and they thank others. (Jam-e-Sagheer)

10. Hazrat Abu Saeed (R.A.) relates that Allah addressed Hazrat Moses (peace be on him) and said that had the earth, the sky, the oceans and whatever they contained, been placed on one pan of the balance and lailaha illallah : None but Allah is worthy of worship on the other, the latter one would weigh far heavier.

(Abu Ola)

11. Hazrat Anas (R.A.) narrates that Allah, the Almighty, revealed to Hazrat Moses (peace be on him) that there would be some holy men of Allah among the followers (Ummah) of Hazrat Muhammed (peace be on him.) they would recite lailaha illallah as they would move up and down the high and low levels of ground in the course of their journeys. Allah would be sole responsible to award them such blessings as are meant for the prophets.

(Wailami)

**Note :—**This implies that such holy men would stand witness for Allah's monotheism in favourable as well as unfavourable circumstances and would have firm belief in none but Allah. Hence Allah declares that He would give as great a reward to them as to the holy prophets.

12. Hazrat Ummehani (R. Anha) relates that there will be a proclamation on behalf of Allah on the Day of Judgement for the believers of monotheism that they may forgive one another's offences and Allah will be sole responsible for their rewards and blessings. (Tibrani)

**Note :—**This world is full of weak and strong, poor and wealthy, learned and ignorant, Mostly it has been seen that strong oppresses the weak. The rich and powerful victimises the poor and disable. So the believing victims of the world are asked to forgive the offenders and Allah will give them manifold rewards for the virtuous act of forgiveness.

13. Ibne Abbas (R.A.) relates that there are the words written on the throne of God (Arsh-e-Ilahi) that Allah will not punish those who have recited Lailaha-illallah Muhammadur-rasulullah.

**Note :—**He who confesses the kalima will not undergo the eternal punishment.

14. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) to have said that Allah says that He may pour rains during the nights and give the sun shine during the days to His men and also may keep them safe from the terror of the thunder if they fully obey him. (Ahmed, Hakim)

**Note :—**If a man is fully obedient to the will and Command of Allah, he will not have to undergo much troubles and hardships for the realization of his needs and requirements rather Allah Himself will provide an easy and comfortable life for him.

15. Hazrat Abu Darda (R.A.) quotes Hazrat Muhammed (peace be on him) to have said that Allah says that He is Allah, none but He is worthy of worship. He is the master of all the lands. He is the King of all the kings. The hearts of all the kings are under His Mighty Thumb. When the men obey Him, He softens the heart of the kings for them. The king, under such a disposition, treats the men leniently, mildly and affectionately. When they disobey Him, He hardens the king's heart for them and he begins to treat them cruelly and harshly. So, whenever, a king grows tyrant, cruel and oppressive, the men are not desired to curse him or talk ill of him rather they should realize that they have committed sin. They must control their carnal desires, mend their ways and keep themselves busy in the divine remembrance.



They must weep and cry while remembering Him so that He may save them from their king's mischiefs. (Abu Naim)

16. Hazrat Anas (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah says that He created 310 actions. Allah will allow a man to enter the Paradise if he has confessed Allah's monotheism and performed one of these actions in his lifetime. (Tibrani)

Note :—If a man practises one of the three hundred and ten Islamic actions in his lifetime and is monotheist, he will certainly be forgiven and be allowed to enter the Paradise one day or the other.

17. Hazrat Abu Zar (R.A.) quotes Hazrat Muhammed (peace be on him) to have said that Allah says if a man hopes something from other than Him, He changes his hopes into disappointments. He turns them down. He drives him away from Himself. It is quite improper for a man to hope something from other than Him during the period of hardships, for all the hardships are under His Mighty Thumb. He is everliving and Great. He possesses the keys to all the locks. His doors are always open. He always hears the cries, complaints and grumbles of His men as they call Him on their severest hardships and troubles. He always fulfils their desires and hopes. He never disappoints His men. He forgives their gravest sins. He keeps the hopes and expectations of His men very close to Himself. He gives the wide and spacious dwellings in the heavens to those who never get tired of remembering Him. But woe to man that he does not value the kindness, mercies, forgiveness and obligations of Allah. He still gets disappointed in Him. It is really a great misfortune that man disobeys Him and never cares for His rights.

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## 2—Polytheism and Atheism

1. Hazrat Anas (R.A.) relates that there will be a man on the Day of Judgement. He will be undergoing the least punishment. Allah, the Almighty, will ask him whether he will give away a worldly thing if he possesses to get himself free from the punishment. He will readily reply that indeed he will give away if he possesses any thing to get himself saved. Allah will say to him that He wanted him to do a very simple thing in his life time or when he was one of the progeny of Adam (peace be on him). He wanted him not to indulge in polytheism or to ascribe anything to Him. But he refused to do so. He ascribed plurality to His Deity. (Bukhari, Muslim)

Note :—The men like one referred to here above will wish to get themselves saved at the cost of any worldly possession but they do not obey a very simple Command of Allah here in the world.

2. Hazrat Anas (R.A.) says that the Holy Prophet (peace be on him) states that Allah says to one of the progeny of Adam that He will continue to forgive him as long as he goes on calling Him and hoping from Him. He is free from all care and worries. He grants forgiveness to the man who entreats Him for it. He forgives all the sins and commitments even if these fill the entire surface of the world and the space to the sky provided they have not committed the sin of polytheism. (Tirmizi)

Note :—If the sins and commitments are spread on the surface of the earth, they fill every nook and corner of it. Allah says that He will meet the sinner with such a great quantity of sins with equal greatness of His mercy and kindness.

3. Hazrat Ibne Abbas (R.A.) relates that there is a saying of Hazrat Muhammed (peace be on him) that Allah states that He forgives a man who believes that Allah possesses the power to



forgive and grant, provided the man has not committed the sin of polytheism. He cares for none and nothing. (Sharahussin)

4. Hazrat Abuzar (R.A.) describes the words of Hazrat Muhammed (peace be on him) that Allah says to the son of Adam that He will continue to absolve and forgive him even if he reaches Him with as great a quantity of sins-as they cover the entire earth and the sky as long as he goes on worshipping Him and expecting from Him provided he has not committed the sin of polytheism. He shall rather receive his sins with equal amount of divine mercy and absolution. He will absolve him from all his sins without caring a jot. (Tibrani)

Note :—If expected and hoped all the sins and commitments will be forgiven and absolved but the sin of polytheism. His saying that He will not care mean that He is All Powerful and can forgive whomsoever He likes.

5. Hazrat Ayaz bin Hamarul Maja Sai (R.A.) relates that one day Hazrat Muhammed (peace be on him) said in his address, "O, people, be ware, My Allah has ordered me to tell you what you do not know. Only today, He has conveyed these things to me. The wealth and riches which He has given to His men is right and ritually legitimate. Indeed, He has created all His men with right nature and right faith (religion). But the devil came and approached them to show the wrong path. He dissuaded them from the right path of their birth to the path of transgression for which He has assigned no reasonable ground. The devil has made the divine legitimate things illegitimate for those transgressed and misguided persons. He misguided them to ascribe plurality to Allah's deity. Allah cast a glance at the creatures of earth. He was furious with anger. He was extremely displeased with the Arabian as well as non-Arabian fellows with the exception of a few who followed the true religion and the dictates of the Holy Scriptures. Allah again tells me that He has created me and appointed me His apostle. There is a reason behind it. He will put me to test. He will put my followers to test on my account. He gave me a Book. No water can wash

off Its Script. I recite the text of the Divine Book while I sleep or keep awake. Without any doubt, my Allah has commanded me to destroy the Quraish and burn them to ashes. At this, my submission to my Master and Lord was how I could do so. They will beat my head to a small loaf of bread. Next He commands me to exile them as they exiled me, wage holy war against them, spend the riches and the possession on army, march against the non-believers and disobedient with my faithful and obedient companions. Allah has given me words that He will help me with wealth and matters. He will send me a re-inforcement of five times a larger army." (Muslim)

**Note :—**"Allah has assigned no reasonable ground". This means that the devil is cunning. He misguides the people without any reasoning and ground. "Allah is extremely displeased." This implies that a few persons had followed the right path and true religion. The others had been found busy in committing the grave sins of polytheism and paganism during the age of the Holy Prophet (peace be on him). "Allah will put me to test." This implies that He would see how he preached the true faith of Islam and how he kept patience at the tyranny of his community. "He will put my followers to test on my account." This means that Allah would see how the Holy Prophet's followers welcome him and his preaching for the true faith. The "Book" is the Holy Quran. No power can distort it. The Prophet had ever been anxious about its publicity and spreading Its divine messages. The five time greater re-inforcement was the force of the angels which fought with Muslim soldiers against the non-believers in the battle of Badr and Hunain.

6. Hazrat Abu Huraira (R.A.) describes the holy saying of the Holy Prophet (peace be on him) that Allah say that the polytheists believe in the plurality of deities. They consider them careful. But Allah is far more careful than those deities. A polytheist does something. He believes that he has done it out of the help of other diety than Allah. Then He renounces the polytheist as his deity. (Muslim)



7. Hazrat Abu Huraira describes another holy saying that Allah hates the man who indulges in polytheism. In other words, He hates the man who seeks or looks for the help of any other deity or source than His in his action. His action is meant for that other deity. He has nothing to do with it. (Muslim)

**Note :—**Polytheism is so bad that even the human being do not like it. Allah is the creator, How can he like it? He dislikes it the most.

8. Hazrat Shaddad bin Ous (R.A.) describes that Allah says that He is far better than all the other deities, partners and associates. The actions and doings of the man who associates something or any other deity with Allah are not for Him but for the deity associated with Him. He renounces that polytheist does not care for him. (Tibrani, Ahmad)

**Note :—**Allah is creator. The other deities or associates are created by Him. Naturally the Creator is far better than the creation. It is a great offence to associate the creation with the Creator.

9. Zuhak depicts that Allah says that He is the best of all the associates. He who associates something or some one with the entity of Allah resigns himself to that associate partner or deity. Allah commands people to do the things with sincerity. Allah accepts only those deeds which are for none but Him. He forbids people to do something with the intention that a part of their deeds is for Allah and the remaining part of it for their relatives. This intention spoils the effect of the deed. The total deed goes to the account of the relatives. Similarly He forbids the people to do something with the intention that a part of it is for Allah and the remaining part is for their self respect or tribal pride. The entire deed will mean for their tribal pride. Nothing of it will have to do with Allah.

**Note :—**Womb is an organ in a female mammal in which offspring is carried and nourished while developing before birth. But here it is used for the lap or arms of the mother and the maternal relations. In the Age Ignorance (Pre-Islamic Age), people had much

regard for tribal pride and family prestige. They used to divide the amount of charity into two halves. One half of it was given for the sake of Allah while the other half was given for the sake of raising the tribal honour and pride. Allah forbade to do so. He commanded not to associate the tribal pride with Him, otherwise all the charity and alms-giving would be in the account of the relatives and self-pride. It would have nothing to do with Allah.

10. Hazrat Abu Huraira R.A. describes that Hazrat Ibraheem (peace be on him) will see his father, Azar, on the Day of Judgement in a very miserable and wretched plight. His face will be black and covered with dust. He will tell him that he forbade him to disobey him. At this Azar will say that he will not disobey him from this day on.

Hazrat Ibraheem (peace be on him) will submit to the Holy Presence of Allah that He had given words not to disgrace him on the Doms Day. His father will be deprived of the mercy of Allah on that day. There will be no worse a disgrace than this. Allah will tell him that He has forbidden the Paradise for Kafirs. Then He will command Hazrat Ibraheem (peace be on him) to look down at his feet. He will discover that his father was like a mud-covered-otter who was dragged into the Hell by his leg.

(Bukhari)

**Note :—**Polytheism and paganism are extremely bad. The father of Hazrat Ibraheem (peace be on him) also will not escape the torture and punishment for this cause.

11. Hazrat Anas (R.A.) quotes Hazrat Muhammed (peace be on him) to have said that Allah says that there will be so many persons among his followers (Ummah) who will argue and discuss very fervently. So much so that they will begin to say that Allah created the entire creation and the universe, then who created Him.

(Muslim)

**Note :—**Hazrat Muhammed (peace be on him) was informed by Allah that there would be some persons in his Ummah who would



make Him the topic of their discussion and argument and raise doubts about His entity. They are atheist and polytheist.

12. Hazrat Abu Huraira (R.A.) describes that Hazrat Muhammad (peace be on him) relates that Allah says that the progeny of Adam falsified Him although they ought not to say so. They abused Him although they ought not to do so. Falsifying Allah is that they say that Allah will never create them so as He created them first, although it is not difficult for Him at all to create them second time. Their abuse for Him is that they prove that He has issues although He is One and Carefree. Neither any one is born to Him nor any one has given birth to Him. He has no equal or associate. (Bukhari)

13. Hazrat Ibne Abbas (R.A.) describes it in this way that man's abuse for Allah is that he proves that Allah has issues although He is quite free from these relations of wife and son.

(Bukhari)

**Note :—**Allah is All Powerful. He created this universe and the creation first without the least difficulty. Now He has no difficulty in bringing it to life the second time. It is the reply to those persons who deny the revival of the dead persons on the Day of Judgment, the Resurrection, the account giving, the punishment and reward. The matter about His issues refers to the Jews and Christians who called Hazrat Uzair, and Hazrat Isa the sons of Allah. The Kafirs of Mecca called the angels, the daughters of Allah. But this Hadith condemns all those beliefs and asserts that Allah is quite free from all these shortcomings.

14. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammad (peace be on him) to have related that Allah says that the progeny of Adam abuse the time. They call it bad although He is the time. The rotation of the nights and days is at His disposal. According to another saying, Allah brings about the change and effects the nights and days. He will end this chain of rotation whenever He likes. (Bukhari and Muslim etc.)

15. Allah says that the progeny of Adam abuse the time and give pains to Him. He is the time. Everything and movement is at His disposal. He brings the days and the nights. (Ahmed)

16. Hazrat Abu Huraira says that Allah says that the progeny of Adam pain Him by uttering the words "Oh woeful time" (Khalbatuddahr). No one should utter these words because He Himself is the time. The change of the days and nights is at His disposal. (Abu Daud & Hakim)

Note :—Such words as woeful time or unfortunate time should not be used.

17. According to a holy saying, Allah states that He asked a man for loan. He refused to lend Him. Man abuses Him but he does not realize it, he utters "O time, O grievous age etc." Man must know that Allah is time. (Hakim)

18. According to a holy saying, Hazrat Muhammed (peace be on him) forbids people to abuse the time because Allah has said that He is the time. He begins the days and nights afresh and turns them over. He makes the king of a nation after the overthrow of the previous one. (Baiquhi)

Note :—Some people get tired of the events and circumstances of the time and begin to talk ill of it. But it must be kept in mind that time does nothing. The events, incidents, changes, revolutions that rise up, are due to mysterious force of Allah under His supreme command. Out of his ignorance, man talks ill of time. Actually speaking, he talks ill of Allah Himself.

19. Hazrat Zaid Bin Khalid (R.A.) describes that one night in the year of the compromise of Hudaibia, it rained a little. In the morning, the Namaz was offered. After that, Hazrat Muhammed (peace be on him) addressed his holy companions (Allah was pleased with them) and asked if they knew what their Master, that night, had said. The holy companions submissively declined its knowledge with the assertion that Allah and His Prophet (peace be on him) knew the things better. The Holy prophet (peace be on him) told them that Allah had conveyed to him that His man spent the night. Some of them believed in Him. Some of them had committed the sin of paganism (Kufr). Those who got up in the morning and said that Allah had brought rain out of His mercy and benevolence were His true believers. Those who counted



upon the rise and motion of certain star for the cause of rain were infidels (Kafirs). They believed in stars. (Bukhari)

**Note :—**Some people believe that the rain depends on the rise and motion of certain star. Such persons are known as astrologer and astronomers. They believe in stars and they are infidel to Allah. Hudaibia has been referred to here. It is the place where the Holy Prophet (peace be on him) had compromised with the infidels of Mecca.

20. Hazrat Abu Huraira (R.A.) describes the words of Allah that whenever He gave good things to His men, they were divided into two parties. One of the parties believed in Him and was infidel to the stars while the other believed in star's effectiveness and was infidel to Him. (Nisai)

**Note :—**Some men of Allah think that whatever they get is out of the mercy of Allah. But some of them believe that the events and courses of action are closely related to the rise and motion of stars. Such men are infidel to God and believers of the stars.

21 Another holy saying relates that Hazrat Muhammed (peace be on him) asked his holy companions in the morning of the rainy night whether they heard what their Master said that night. He again said that Allah had disclosed that whenever He obliged the people or gave them some good things, they were found in two parties. One party was disobedient, ungrateful and believed in the effects of the stars' motion for the rain. Hence such a party was infidel to Him and believed in stars. (Nisai)

22. Hazrat Sulaiman of Persia (R.A.) describes that Hazrat Muhammed (peace be on him) states that Allah addresses the progeny of Adam and tells them that there are three things. One of them is related only to Allah. The other is related to man. The third is common between Allah and man. The first one is that the man should worship Allah and should not associate anything or anyone with Him. The second is that Allah gives the return or reward of what the man does. If He forgives him, He is Benevolent and Merciful. The third common thing is that man's duty

is to worship and pray. Allah's graceful responsibility is to grant and accept. (Tibrani)

23. The description by Hazrat Anas (R.A.) depicts that Allah has said that there are four things. One of them is common between man and Allah. The second is common between man and the other men of Allah. The third is only for man. The fourth is only for Allah. The fourth thing, that is only for Allah, is that the man must worship Him and must not associate any one or anything with Him. The third thing, that is meant for man, is that he must do good things. Allah will give him the return and reward for his deed. The second thing, that is common between man and the other men of Allah is that the man should like the things for others which he likes for himself. The first thing, that is common between Allah and man, is that he should pray and worship and He will accept and grant. (Abu Naim)  
 Note :—Man must choose for others what he chooses for himself.

24. Allah congratulates His man for he has grown old as a Muslim and has never associated anyone or anything with Him. That is to say he has never committed the sin of polytheism. May he be happy. (Wailami)

25. Hazrat Qatada (R.A.) writes that the Holy prophet (peace be on him) says that Allah revealed some words to his ears. They impressed his heart and mind. He commanded the Prophet (peace be on him) not to pray for the man who died as polytheist. That is to say it is not right to pray to Allah for the absolution of a polytheist.

It is good of a man to give away in charity his wealth which is in addition to his need. It is bad of a man to deposit more than what he needs. Allah does not accuse the man who keeps as much commodities or money as he needs. (Ibne-Jareer)

26. Hazrat Abdullah bin Abbas (R.A.) says that Muhammed (peace be on him) describes the words of Allah that He commands the progeny of Adam but he refuses to obey Him. He forbids him to do bad things but he revolts. He conceals his shortcomings, while he grows bold at his commitments. He sets him free,



he grows careless. When he is ailing, he grumbles and complains. When He cures him and gives him health, he revolts and disobeys. The man runs at the back and call of man but avoids and evades the divine commands.

Allah assures the **man** that He will give him if he begs Him for something. He will accept his demands. He will cure him of his disease. He will give him bread if he is healthy. If he turns to Him, He will turn to him. He accepts the remorse for He is merciful and generous. (Wailami)

### 3—Pretence : A Light Polytheism

1. Hazrat Mahmood bin Labeed (R.A.) describes that Hazrat Muhammed (peace be on him) said to the assembly of his companions that he apprehended that they might indulge in light polytheism. The companions asked him what it was. The Holy Prophet (peace be on him) replied that it was pretence. He added that on the Day of Judgement, Allah would command the pretentious fellows to go to those whom they wanted to appreciate them for their good deeds in the world and see whether they would have reward for those pretences. (Ahmed, Baiqahi)

**Note :—**Light polytheism is pretence. It means some persons do something to show or pretend that they are pious or religious. On the Day of Judgement, they will be ordered to go and get reward for their good deeds from those whom they wanted to show their deeds.

2. Hazrat Abu Huraira (R.A.) relates that Hazrat Muhammed (peace be on him) says that if a man offers prayers openly as well as in a hidden place with complete sense of sincerity, devotion and submissiveness, he is appreciated by Allah as a true man. (Ibne-Maja)

**Note :—**The man should not care that some one is seeing how he offers the prayer. Rather he should offer it with full sense of devotion to Allah.

3. Muhajir Bani Habeeb (R.A.) states that Hazrat Muhammed (peace be on him) describes the words of Allah that He does not accept all the words spoken by wise and learned men rather the intention and inclination. If any one intends to obey Allah without saying anything, He accepts it and transforms his silence into worship. (Darami)



**Note :** The sincere intention and inclination deserve the return and reward. The pretentious deeds are never acceptable.

4. Hazrat Abu Huraira (R. A.) says that Hazrat Muhammed (peace be on him) describes the words of Allah that on the Day of Judgement, the case of the martyr will be decided first of all. Allah will summon the martyr. He will enumerate all His good things and obligations to him. He will admit them. Allah will ask him what he did for all His good things and obligations in the world. The martyr will submit to state that he participated in ~~war~~ for His sake so much so that he was martyred in the war. Allah will tell him that he tells a lie. He fought so that he might be known as a brave and valiant soldier. He got the fame and reputation in the world. He realized his purpose. On the Divine Command, he will be dragged with his face down into the Hell.

Secondly, the man who has learnt the religious knowledge and the Holy Quran will be summoned before Allah. Allah will again reckon up His good things and obligations to the learned scholar who will admit them. Then he will be asked what he did in return of all those good things and obligations. The reply will be very simple that he learnt religious knowledge, taught others, and learnt the Holy Quran for His pleasure. But he will be told that he is lying because he learnt the Holy Quran so that the people might call him a good reciter so he was called. He, too according to the Divine Command, will be dragged with his face down into the Hell.

Thirdly a wealthy and rich man will be summoned. Allah will reckon up all His obligations and gifts. He too will admit that he enjoyed all His gifts. Then he will be asked what he did in return of all these gifts. His reply will be that he spent money at all those places where Allah very kindly wished. But he will be told that he is lying because he spent so that he might be known as a generous and large hearted fellow in the world, so he was known. Allah will command to drag him into the Hell with his face down, so he will be thrown. (Muslim)

**Note :** Martyrdom, recitation of the Holy Quran and generosity are the most pious deeds. But the ~~sense~~ of pretence and show has spoiled the piety and the pretentious fellows will be thrown into the Hell.

5. Hazrat Abu Huraira (R.A.) relates that Hazrat Muhammed (peace be on him) says that during the latter period, there will be some persons who will make religion the means of making money. They will cover themselves with wolf's hide or furry clothes. Their words will be sweeter than sugar but hearts will be hard like that of a wolf. Allah will say that they are misconceiving His mildness and overlooking or they are daring oppose Him. He swears by His own entity and says that He will send them such calamities as the wisest and the most learned of them will remain astonished. (Tirmizi)

**Note :** This signifies that such pretentious and showy fellows will be thrown into such a saditious and troublesome situation that the wisest of them will remain awe-stricken.

6. Harat Ibne Umar (R. A.) states that Hazrat Muhammed (peace be on him) describes the words of Allah that He has created some fellows whose tongues are sweeter than sugar but their hearts are bitterer than aloes. He swears by his own entity and says that He will send them such a calamity that the wisest and the most farsighted of them will remain awe-stricken. He adds that either they have misconceived His mildness and over-looked or they have dared oppose Him. (Tirmizi)

**Note :** Those pretentious fellows think that nothing is going to happen against them because Allah over-looks their misdeeds. Therefore, they have dared oppose and disobey Him.

7. With reference to Hazrat Aisha (R. Anha), Hazrat Ibne Asakar relates this saying with this addition that the pretentious fellows will be proud of their belief in comparison to others.

(Ibne Asakar)

**Note :** It means that the pretentious fellows will bully others by showing their pious deeds



8. On the Day of Judgement, the record of deeds of a man with a seal on it will be presented before Allah. Allah will order to accept some of the deeds and reject the others. The angels will swear by Allah's honour and will submit to say that they found nothing but good in the record of the man. The Divine Words will assert that He accepts only those deeds which are done for His sake. The deeds which He has rejected were not done for His sake. (Bazaz, Tibrani)

**Note :** The angels know the outward actions and deeds. But Allah knows the intentions and propensities.

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## 4—Destiny and its Concerns

1. Hazrat Ubada bin Samit (R. A.) relates that Hazrat Muhammed (peace be on him) has stated that Allah created pen first of all and commanded it to write. The pen asked Him what it should write. Allah, the Almighty, commanded it to write the Destiny i. e. the things which are destined to happen. Hence, it wrote down whatever was predestined to happen from the beginning to the end. (Tirmizi)

Note : Some holy sayings depict that the pen wrote down the things which were predestined to happen till the Day of Judgment.

2. Hazrat Muslim bin Yasar (R. A.) states that Hazrat Umar bin Khattab (R. A.) was asked about the verse of the Holy Quran :

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ

When Allah took the pledge of the progeny of Adam, meant, He said that the similar question was put to Hazrat Muhammed (peace be on him). He replied that Allah created Hazrat Adam (peace be on him). He placed His hand on the back of Adam and took out his progeny and stated that He had created the progeny for the Paradise. They would do the pious deeds for their entry to the Paradise. Next, He placed His hand on his back second time and took out his progeny and stated that He had created them for the Hell and they would do impious deeds for their entry to the Hell.

Hearing this exegesis, one of the companions who were present there and then asked the Holy Prophet (peace be on him) what for these deeds should be done. The Holy Prophet replied whenever Allah creates men for the Paradise, He helps them to do pious deeds. They continue their noble and appreciable deeds so long



as they are given entry to the Paradise, when He creates them for the Hell, the Divine Help does not keep with. He begins to do impious deeds. He continues these deeds so long as they die are thrown into the Hell. (Malik, Tirmizi, Abu Daood)

Note : It signifies that the end of man is predestined. But man does not know anything about his destiny. Hence the pious deeds must not be given up on the hope of destiny. The deeds are touch-stone. The pious deeds must be done without break. Allah's commands must be obeyed and complied without fail.

3. Hazrat Abu Darda (R. A.) describes that after having created Hazrat Adam (peace be on him). Allah slapped his right hip and took out his progeny that resembled white, bright and tiny ants, then he slapped the left one and took out of it his progeny which resembled the coal. Then He stated that the progeny, taken out of the right hip, belonged to the Paradise and He would care for none in giving them the admission to the Paradise and those of the left hip belonged to the Hell and He would care for none in throwing them into the Hell. (Ahmed)

Note : The progeny of Adam (peace be on him) was taken out and it was disclosed that so and so would be allowed to enter the Paradise, and the others would be thrown into the Hell. Nobody would have any say against what He would do.

4. Hazrat Abu Nazra (R. A.) describes that one of the holy companions of the Holy Prophet (peace be on him) was ill. The patient's name was Hazrat Abdullah (R. A.). The companions who paid visit to him saw that he was weeping. The companions asked its reason adding that the Holy Prophet (peace be on him) had given him the gladdidings and hope of meeting him on the Day of Judgement. The ailing companion (R. A.) replied that it was true without doubt. But, at the same time, he had heard the Holy Prophet (peace be on him) say that Allah took some persons of His cagation in one fist declaring that they belonged to the Paradise. He took some other persons in His other fist declaring that they would be thrown into the Hell. He also declared that He cared for none. The persons of right fist belonged to the

Paradise while those of the left belonged to the Hell. Hazrat Abdullah said that the reason of his weeping was that he did not know which **fit** of Allah he belonged to at the time of above-mentioned Divine Declaration. (Ahmed)

5. Hazrat Obai bin Kaab (R.A.) relates that Allah brought His entire creation to life in a particular cut and figure on the day of promise. He gave them all the tongues to speak. He addressed them asking whether He was not their Preserver. All of them replied that He was their Preserver without any doubt. Allah told them that He commanded all the **seven** earths, seven skies and their father, Adam (peace be on him), to stand witness for their confession so that they would not say on the Day of Judgement that they did not know about His being Preserver. He asked them to remember that none but He was the Preserver and Worthy of Worship. He forbade to associate anyone or anything with Him. He would send His prophets to them in near future to remind them of their pledges and promises. He would send His Books through those prophets. Hearing this all the souls said that they did admit the fact and stand witness that Allah was their Preserver without any doubt.

Then Allah brought all of them before Hazrat Adam (peace be on him). He saw them all. He found that some of them were wealthy. Some were poor and destitute. Some were handsome and beautiful. Some were ugly. Seeing this, Hazrat Adam took privilege to ask Allah why He did not make them all alike. Allah, the Almighty, replied that He created the difference so that He should be thanked. Hazrat Adam (peace be on him) saw the Holy Prophet among them shining like brilliant beacons.

(Ahmed Baloola)

**Note :** In the beginning of the creation, Allah took two promises from His man. One from the **common man** and the other from His prophets (on whom be His benediction) the abovenoted description is the part of the Hadith which deals with the promise of the common men. The meaning of the statement that He should be thanked is that the distinction and discrimination of disposition.



state and status among human beings will arouse the sense of thankfulness and gratitude in them. Here only that portion of the Hadith is given which deals with the matters about the destiny.

6. Hazrat Anas and Hazrat Ibne Umar (R.A.) state that Allah says that he who is not pleased with His decree, predestination, decision and fate must find out a preserver other than Him.

(Tibrani, Ibne Habban, Baiqahi)

7. According to the words of Abu Handaldarami, Allah, the Almighty, says that he who is not pleased with His decision and decree and is not patient at the troubles sent by Him must find out a preserver other than him.

(Ibne-Habban, Abu Daud and Ibne Asakar)

8. In the words of Abu Amama, Allah, the Almighty, says that only He has created good. At the same time, none but He is the Creator of mischief. The man whom He has created for good is fortunate for He spreads good through him. The man whom He has created for mischief is unfortunate for He has made mischief akin to him.

(Ibne Shahin)

9. Hazrat Ibne Abbas (R.A.) relates that Allah put down these words on the preserved Tablet first of all. "Begin in the name of Allah, the most Merciful and the most Generous. Indeed, who resigned himself to My Command and Decision, was pleased with My Order and was patient at the trouble and tribulations sent by Me, would be revived by Him with the Truthful persons on the Day of Judgement."

(Wailami)

Note : This Hadith signifies that Allah will revive man with truthful persons on the Day of Judgement if he resigns himself to His Will and Command.

10. Hazrat Abu Huraira (R.A.) describes that Allah, the Almighty, says that the offspring of Adam (peace be on him) can not get what Allah has not pre destined for him by giving the gifts. Indeed, the gift brings him close to that fate which Allah has suspended with that gift. He has predestined the miser to give

out the money on this account. Hence, the miser gives Him the wealth due to it otherwise he will never have given it to Him.

(Ahmed, Bukhari, Nisai)

**Note :** There are two kinds of destiny one is fixed (Mubarram), the other is suspended (Muallaque). The first is constant and unchangeable while the other changes on account of good deeds and giving alms. This is the way how the misers are forced to give alms or charity. The example of the suspended destiny can be given in this way that a man is pre-destined to die at the age of fifty. If he serves his parents, the period of his age can be extended from fifty to sixty years. Likewise a man is ill. If he gives alms and charity, he can get well. The miserly fellows do not give anything in the way of Allah unless they are forced to do so on account of unfavourable and compelling circumstances.

But this must be kept in mind that all these things are in respect of human understanding and knowledge. As far as the matter of Allah is concerned, nothing is beyond the Divine Knowledge and Wisdom. He knows everything. He knows who will give alms and who will not.

11. Hazrat Abu Umama (R.A.) relates that Allah says that He is Allah. None but He is worthy of worship. He is the Creator of mischief. None but He destines it. The man for whom He created mischief and through whom He spread it, is unfortunate.

12. The Holy Prophet (peace be on him), describes with reference to Hazrat Gabriel (peace be on him) that Allah says that he who believes in Him but does not believe in the fact that He created and estimated good and mischief, must find a preserver other than Him. (Sherazi Un Ali Karramallah Wajahu)  
This saying is not authentic.

13. Hazrat Ibne Umar (R.A.) describes that Allah says that He is Allah. He has created human being according to His Own Knowledge and Wisdom. He gives good moral character to the person whom He wishes to be good and noble and bad moral

character to the man whom He wishes to be bad and ignoble.

(Abus Sheikh)

14. Hazrat Ibne Umar (R.A.) quotes Hazrat Muhammed (peace be on him) that Allah says that the youngman who believes in His decree, is pleased with His decision, contented with the livelihood given by Him and kills his carnal desires for His sake is better than some of the angels for Him." (Wailami)

15. Hazrat Umar (R.A.) describes that Hazrat Muhammed (peace be on him) says that Hazrat Gabriel (peace be on him) visited him. He says to him that his Preserver and Lord bids him Salam and tells him that some of His men can continue to be faithful only if they have wealth and riches. If He makes them beggar, they may apostatize. Some of His men can continue to be faithful only if they are beggar, if He makes them wealthy, they may apostatize. Some of His men can continue to be faithful if they are ailing, if He makes them healthy, they may apostatize. Some of His men can continue to be faithful only if they are healthy, if He makes them sick, they may apostatize.

**Note :** Allah's wisdom is known to none. He keeps His men according to their disposition.

16. Hazrat Abu Umama (R.A.) describes that Allah created the creation, decided the fate of every individual and made the Holy Prophet promise. His throne rested on water. He took the offspring of right side in His Right Hand and those of left side in His Left Hand. Both the Divine Hands are Right. Allah called the offspring of right side. They replied that they were present with submission. Then He asked them if He was not their Preserver. They said that indeed He was their Preserver. Then He called the men of left side. They replied that they were present with submission. Allah, again, asked if He was not their Preserver. They replied that indeed, He was their Preserver. Then He mingle the two groups together. One of them asked Him submissively why He did so. Allah replied that they had to perform some other things than what they were doing. They had been asked to confess so that they would not say that they did not know all that. Then they were pushed into the Adam's back.



Some one asks the Holy Prophet what actions are. The Holy Prophet (peace be on him) replies that every community acts according to its status.

(Hakim, Tirmizi, Aqeel, Tibrani, Abussheikh)

**Note :** At the time of mingling the two groups together, Allah said that at the time, He wished them to confess His Lordship otherwise they were destined to do something else.

## 5—Good Expectation From Allah

1. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) that Allah says that He treats His men as he expects of Him. He is close to him when he remembers Him. When he remembers Him within himself, He too remembers him within Himself quietly. When he remembers Him in a congregation, He remembers him in the congregation which is better than that of the men. When a man moves a distance of a span towards him, He moves the length of a cubit towards Him. If he moves a cubit, He moves two cubits towards him. If a man moves slowly towards Him, He runs towards him. (Bukhari, Muslim, Tirmizi)

**Note :** The man who expects good of Him gets a good treatment from Him.

2. Allah says that He treats His man as he expects of Him. The man may expect of Him as he wishes. (Hakim)

3. It is the saying of Hazrat Anas (R.A.) that Allah says that He treats His man as he expects of Him. When he calls Him, He remains near him. (Ahmed)

4. Hazrat Wasila bin Asqa (R.A.) relates that He treats His man as he expects of Him. If his expectations are good, He treats him well otherwise His treatment is bad. (Tibrani)

5. Hazrat Abu Huraira (R.A.) states that Allah, the Almighty, says that He is with the expectation of His man. If he expects something bad, he is paid in the same coins.

(Ahmed, Muslim, Tibrani)

6. A holy companion describes that the Holy Prophet (peace be on him) says that Allah asks the offspring of Adam (peace be on him) to stand with purpose of moving towards Him so that He starts towards him. He asks him to move towards Him so that He runs towards him. (Ahmed)

7. Hazrat Maaz bin Jabal (R.A.) describes that the Holy Prophet (peace be on him) asked his holy companions if he should tell them what Allah would talk about to His Muslim man. The companions present asked him to tell them that. He said that Allah would ask him whether he loved to see Him. The man would reply that he loved to see Him very much. He would, again ask him why he loved that so much. The man would submit that he hoped for absolution and forgiveness. He would assure him of His forgiveness and absolution. (Abu Naim)

Note : Always hope for the best and get the return in the same coins.

8. Hazrat Abu Huraira says that there will be two persons in the Hell on the Day of Judgement. They will be crying on the top of their voice. Allah will order to take them out. After that, He will ask them why they were crying so loudly. They will reply that they were crying loudly with expectation of the Divine Mercy. He will tell them that His Mercy is with them so they may go and jump into the Hell. One of them will run and jump down into the fire of the Hell. Allah will order the fire to cool down for him. The other man will keep standing at the same spot. He will be asked why he has not thrown himself into the Hell. He will reply that he had expectations that Allah would not throw him into the Hell after taking him out. Then, out of the Divine Mercy, the two will be sent to the Paradise. (Tirmizi)

Note : Allah will forgive the two for one will obey Him immediately and the other will have good expectations from Him.

9. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) that Allah says that if a man loves to see Him, He too loves to see him, and if he dislikes to see Him, He too dislikes to see him. (Bukhari, Nisai)

10. Hazrat Ibne Abbas (R.A.) describes that Hazrat Muhammed (peace be on him) says that Allah says that He is not responsible for any concession for His man unless he has full consideration for His right. (Tibrani)



**Note :** Allah takes care of the need of those men who worship Him and obey His Commands.

11. Hazrat Abu Huraira (R.A.) says that he heard Hazrat Muhammed (peace be on him) saying that a man had committed innumerable sins. At the time of his death, he asked his sons to burn his dead body, make it into powder, throw one half of it into the river and the second half of it into the air. He swore by Allah that if He caught hold of him and could bring him to life, He would punish him very severely. He would punish no other man of His creation so severely.

His sons did accordingly. Allah ordered all the elements to produce the parts of his body. The man was brought to the Gracious Presence of Allah. He was asked what had made him do all that. He submissively replied that He knew that he had done all that out of His fear. Allah forgave him. (Muslim)

**Note :** The man was extremely over-powered by the Divine fear. So he got the burnt powder of his body flown into the river and blown into the air. But the water and air were commanded to produce the parts of his body. He was revived and asked questions. Although he had done wrong, his fear for Allah was so overwhelming that Allah forgave him.

12. Allah says that piety and fear are the best means of gaining His close Favour. No other thing can effect so much as these two. (Ibne Habban)

**Note :** Every pious deed is the source of gaining the Divine Love. But Fear of Allah is the best.

13. Hazrat Ubada bin Samit and Hazrat Fuzala bin Ubaid (R. Anhum.) describe that Hazrat Muhammed (peace be on him) says that Allah will have completed the decisions of the cases of all the men. Only two persons will be left. Allah will command to take them to the fire. They will be driven towards it. But one of them will begin to look back with squinted eyes. Allah will, again command to take him back. The angels will do likewise. Then He will order to take him to the Paradise. At this, the man will admit that Allah has given him so much wealth

that if he invites all the residents of the Paradise to dinner and all of them dine with him, he will not have his God-gifted possessions reduced at all.

14. Hazrat Anas (R.A.) relates that Hazrat Muhammed (peace be on him) says that a man will continue calling 'O Hannan, O Hannan' for thousand years in the Hell. Allah will command Hazrat Gabriel (peace be on him) to bring that man to His Presence. Hazrat Gabriel will visit the Hell and see that all the men were lying with their faces downward and weeping. The arch angel will submit to ask Allah where the man is. He will tell him where he is. The man will be summoned to the Divine Presence. Allah will ask the man how he found his place. He will reply submissively that it is the worst house and the worst place. He will, again command to take the man to his original place. The man will again submit to say that when he was taken out, he did not expect from Him to put to the Hell again. At this Allah will command to set him free. (Baiqahi)

Note ; He was treated according to his hope.

15. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that Allah will command a man to get into the Hell. He will look back from the edge of the Hell and submit to Allah swearing by His Name that he hoped good from Him. He will, again command that he may be returned, for He is always by the expectations of His men and the man will be absolved and forgiven. (Baiqahi)

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## 6—The Divine Remembrance

1. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah asks the sons of Adam to remember Him for a while after the prayer of Fajr and that of Asr. He will award the return for the duration thus devoted to His Remembrance between the two prayers.

(Abu Naim, Jame-e-Sagheer)

Note : 'The duration between the two prayers' means the whole day, "award the return" means He will meet his needs and requirements of the day.

2. Ibne Abbas (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah says to the sons of Adam that if they remember Him in the seclusion, He too will do them the same in the seclusion. If they remember Him in the congregation, He will do them the same in the better congregation than theirs.

(Bazaz)

Note : He will remember them in the congregation of angels or the pious souls.

3. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah says that He is by the side of His man who remembers Him and his lips move in chanting His Sacred Name.

(Ibne Maja, Ibne Habban)

4. According to one of the sayings of Hazrat Abu Huraira (R.A.), Allah says to the son of Adam if he forgets Him, he commits the sin of infidelity against Him.

(Tibrani)

Note : The Divine Remembrance stands for the thanks-giving while forgetfulness for the infidelity.

5. Hazrat Abu Huraira (R.A.) describes that Hazrat Muhammed (peace be on him) says that there are some angels of Allah.



They move about to find out those persons who keep themselves busy in the Divine Remembrance. They visit several places. When some of them come across a community busy in the Divine Remembrance, they call the remaining angels to come and see what they were looking for. All the angels gather round it and surround that congregation with their spread wings and the chain of the angels' assembly touches the sky. Although, Allah has the knowledge of everything, He asks the angels what His men are doing. Their reply is that they are describing His Sanctity, Sacredness, Greatness, Praise and Grandness. Then He asks them whether the men have seen Him. The angels say that they have not seen Him. Again the question from Allah is put what would they do if they see Him. The angels submit to reply that if they see Him, they will praise Him more and more. Again they are asked what these men want from Him. The angels reply that they want the Paradise from Him. They are asked whether they have seen the Paradise. They reply, swearing by His name, that they have not. They are asked what they desire if they see it. The angels submit to reply that if they see it, their desire and longing for the Paradise will be much keener and greater. They are asked what those men want protection from. Their reply is that they want protection from Hell. They are asked if they have seen the Hell. They reply, swearing by His name, that if they see the fire they will fear Him more and they will more vehemently try to keep themselves away from it. Allah makes the angels His witness that He has forgiven all the people of the congregation. One of the angels says, at hearing this gladdening, that such and such man is not one of the remembering fellows because he has come on his personal errand. Seeing them, he has sat with them. Allah says that these remembering men are of such a high rank that even those who sit by them are not deprived of the privilege.

(Bukhari)

6. Another saying shows that there is a group of moving angels. This group has nothing to do but look for the congregation of the Divine Remembrance. As soon as, they come across such a congregation, they come and mix up with the men of the

congregation. They spread their wings and fill up the entire space upto the sky with their spreading wings. When the meeting is over and it disperses, the angels move up to the heavens.

The Holy Prophet (peace be on him) says that Allah asks the angels where they come from. They submit that they come from His men who were describing His Greatness, Oneness, Praise, Hymn and begging Him for something. They are asked what they were asking Him for. The angels submit to reply that they were begging Him for the Paradise.

The angels are asked if those fellows have seen His Paradise. They will submit to say that they have not seen it. Again they are asked what happens if they see it. Again the angels submit that they also seek shelter and refuge under His Supreme Protection. Allah asks what they are seeking refuge from. The angels submit that they seek it from His Fire. The question will be asked whether they have seen His Fire. Allah again asks what happens if they see the fire. The angels repeat their submission that remembering persons are begging Him for absolution.

At this, Allah declares that He has forgiven them, gave them what they begged and granted them refuge and shelter. Hazrat Muhammed (peace be on him) says that hearing these gladdidings the angels submitted to disclose that such and such person among them was very guilty. He was passing by that way and joined their company as he saw them sitting together. Allah says that he too was forgiven because the people whom he joined are such a company as one who joins them, by chance, also does not remain deprived of the privilege. (Muslim)

Note :—The angels of Allah assemble at the congregation of those Muslims who remember Allah, describe the Paradise and the Hell. The angels fill the space upto the sky. That is to say they are in a great number. Allah knows everything yet He asks the angels of so many things. The reason behind this is that on the day of the creation of Adam, the angels were extremely astonished. They said that they praised Him and described His sanctity then why He was creating another creation. Allah makes

them the witness so that they may know that they, without having carnal desires, worship Him while the man, having such desires, does what they do.

7. Ibne Umar (R.A.) relates that Allah says that if His Remembrance keeps a man so busy that he is unable to ask Him for anything, He gives such a man more than one who asks.

(Bukhari, Baiqahi, Bazaz)

**Note :—**Allah is Generous. He sees that His man is busy in His Remembrance. So He gives him without asking. He fulfils his desires.

8. Allah says that if His Remembrance keeps His man so busy that he does not get time to ask Him for anything, He removes his need before he asks. (Abu Naim)

9. Hazrat Souban (R.A.) says that Hazrat Moses (peace be on him) submitted to ask the Holy Presence of Allah whether He was close to him so that he remembered Him quietly, or at a distance so that, he called Him aloud. He felt the beauty of His voice but was unable to see Him where He was. Allah told him that He was present everywhere on his right, left, front and back sides. He was the companion of the man who remembered Him and when any man called Him He was by Him. (Wailami)

10. According to the saying of Hazrat Umar (R.A.), Hazrat Moses (peace be on him) submits to ask Allah that he wants to know whom of His men He loves so that he also loves him. Allah tells Hazrat Moses that whenever he comes across a man who remembers Him very frequently, he should know that he has been helped by Him. He does it out of His Permission. He loves him whenever he sees that someone does not remember Him, he should understand that He has stopped him to do so and He is not pleased with him. (Dar Qatni, Ibne-Asakar)

**Note :—**He who remembers Him is His beloved and he who forgets Him is not loved by Him.

11. According to Ibne Abbas (R.A.) Allah, the Almighty, revealed order to Hazrat Daood (peace be on him) that he should



forbid the cruel rich and the ruler to remember Him. For ~~as a~~ ruler He remembers those who remember Him. Allah curses the cruel ones. (Wailami, Ibne Asakar)

**Note :—**The cruel and rich persons and rulers deserve His Curse. Hence, their remembrance will do no good to them.

12. Hazrat Anas (R.A.) describes that on the Day of Judgment, Allah will command to take the person out of the fire who has any day remembered and anywhere feared Him.

(Tirmizi, Baiqahi)

13. Hazrat Ibne Abbas (R.A.) describes that Allah says that if a man remembers Him in seclusion, He too remembers him in seclusion. If a man remembers Him in a congregation, He too remembers him in a better and bigger congregation than theirs.

14. According to the saying of Hazrat Amarah bin Waskara, Allah says that His perfect man is he who remembers Him when he encounters the enemy.

**Note :—**Here enemy is used for the devil. It also may mean that the man remembers Him when he encounters the infidels.

15. Allah says that the man must remember Him with full sense of submission and obedience so that He too remembers Him with forgiveness. If a man is obedient and submissive and he remembers Him, it is, then, essential for Allah to remember and forgive him. On the other hand, a man is disobedient, even then he remembers Him, it is essential for Him that He remembers Him with anger and wrath. (Wailami, Ibne Asakar)

16. It is the saying of Hazrat Maaz bin Anas (R.A.) that Allah says that if a man remembers Him within himself, He remembers him among the common angels and when the man remembers Him in a congregation, He does him the same among His intimate angels. (Tibrani)

17. It is the saying of Hazrat Abu Huraira (R.A.), that Allah says that if a man remembers Him within himself, He, too, does him within Himself. If he remembers Him in a congregation He too ~~does him~~ does him in a more populous, pious and sacred congregation. (Ibne-Shaheen)

18. It is the saying of Hazrat Ibne Abbas (R.A.) that Allah says to the son of Adam (peace be on him) that if he remembers Him, He too will do him the same. He will remember him even if he forgets Him. If he is obedient and submissive to Him, he is allowed to move wherever he wishes. If he befriends Him, He too will be friendly with him. If he is sincere, devoted and inclined towards Him, He too inclines toward His man. He, then, adds that He always moves towards him but he evades Him. When he was in the womb of his mother, He provided him with the nourishment. He always thought out to train him and His Wisdom always had been effective on him. But when He brought him to the world, he involved himself into sins and disobedience. Is it the return of the obligation? (Abu Nasar and Rafai)

Note :—‘His wisdom was effective on him’ means he was brought up out of the Divine Wisdom.

19. Hazrat Anas (R.A.) describes that Allah says that if a man remembers Him in the state of anger and wrath, He, too, does him in His Wrath and Anger and He will not ruin him as He ruins the disobedient and disloyal persons. (Wailami)

20. Allah says that from among His men and creation, His friends and Wali are those who are fond of remembering Him. He remembers them due to their remembrance.

(Hakim, Abu Naim)

21. It is the saying of Hazrat Abu Said Khadri (R.A.) that Hazrat Muhammed (peace be on him) says that on the Day of Judgement, Allah will declare that this day the people of the field of Resurrection will be aware of the generous and the gentlemen. This day, it will be quite clear who are really gentle.

The companions (R. Anhum) asked the Holy Prophet (peace be on him) who would be those fortunate fellows. The Holy reply was that they would be the persons attending the congregations of the Divine Remembrance in the mosques.

(Ahmed)

22. Hazrat Jabir (R.A.) describes that Allah revealed to Hazrat Moses (peace be on him) asking whether he wished Him

to share his residence. Hearing this gladdening, Hazrat Moses (peace be on him) prostrated and submitted to ask how it could happen. Allah asked him whether he did not know that He is the Companion of the man who remembers Him and wherever he searches Him finds Him. (Ibne Shaheen)

Note : Due to the lack of evidence, this Hadith is not so authentic.

23. It is the glorious saying of Hazrat Abu Zar (R.A.) that a wise man must divide his life time into three parts : One for the Divine Remembrance and Hymn. Second for the self-scrutinization and self-evaluation and the third for eating, drinking and other necessities. (Ibne Habbab)

Note : "Hymn" means the remembrance and worship. "Self-scrutinization or self-evaluation" means thinking over how many sins he has committed and how many good deeds he has done.

24. It is the saying of Hazrat Abu Huraira (R.A.) that the Holy Prophet (peace be on him) swears by the Name of Allah that He will command the celestial trees to sing the songs and produce the music to those pious men who kept themselves so busy in the Divine Remembrance that they kept themselves away from listening to the songs and music. They will chant in such a sweet voice that a man has never heard. (Wailami)

Note : The celestial trees will sing to those men who keep themselves away from songs and music due to the Divine Remembrance. The songs of the trees are Hymn of Allah.

25. It is the saying of Hazrat Anas (R.A.) that the Holy Prophet (peace be on him) says that as and when the men of a community collect together for the Divine Remembrance with no other objective than seeking the Pleasure of Allah, a herald in the sky calls them to stand up for they have been forgiven and their wrongs changed into right. (Ibne Shaheen)

Note : After the remembrance is over, they are given this gladdening.



## 7—The Mercy and Forgiveness from Allah

1. Hazrat Ibne Abbas (R.A.) relates that Hazrat Muhammed (peace be on him) says that Allah has predestinated the good and the evil. He has also put those good and evil in a Book. Hence if a man resolves to do some good and fails to do it, Allah puts down a full good in the Book. If he resolves as well as performs the good, He puts down as many as ten to seven hundred or even more than that in his name. The man who makes up his mind for evil deeds but does not do that, Allah puts down one good in his name. If a man makes up his mind for an evil deed as well as performs it, Allah puts down only one evil in his name. (Bukhari & Muslim)

2. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that Allah commands His angels to treat His men in the following manner. A man makes up his mind to commit a sin. The angels are forbidden to put any thing into his record on his mere intention. If he happens to commit it, they are commanded to put only one sin into his record and if he keeps himself away from such a commitment out of His fear, the angels are commanded to add one good to his record.

A man makes up his mind to do a good deed. The angels are commanded to add the good deed to his record on his mere intention. If he performs it, Allah commands them to add ten to seven hundred good deeds to his record.

(Bukhari and Muslim)

3. According to one of the sayings of Hazrat Abu Huraira (R.A.), Hazrat Muhammed (peace be on him) relates that Allah

that if His man makes up his mind to do a good deed, He adds it to his record on his mere intention. As soon as he performs the good deed, Allah multiplies it by ten and adds the tenfold good deeds to his record. If a man intends to commit a sin, He says that He overlooks him as long as he does not commit it. If he happens to commit it, He puts only one sin into the record of the sinner. If he gives up the idea of doing so, a good deed is added to his record because he does so out of Allah's fear. (Muslim)

**Note :—**The above Ahadith show how Kind and Merciful Allah is ! Only one sin is put into the record of a man if he commits it. But if a man does one good deed, ten good deeds are added to his record. Sometimes seven hundred or even more than that are added. The sin is not put into the record on mere intention while a good deed is added to the record on mere intention of doing it. If the idea of a sin is given up, a good deed is rewarded while that of an evil deed is overlooked for a man. The reward of good deed is sometimes ten to seven hundred fold and sometimes even more. But only one is recorded for one sin.

4. Hazrat Abu Zar (R.A.) quotes Hazrat Muhammad (peace be on him) that Allah says, "O My men! I have forbidden cruelty to Myself as well as to you. Don't be cruel to one another among yourselves. O! My men, all of you are misguided but one whom I have shown the right path, want guidance from Me, I shall show you the path and lead you to the path of righteousness.

"Oh! My men, all of you are hungry but one whom I have given to eat food, want food from me, I shall give the livelihood. Oh, My men, all of you are naked but one whom I have given clothes to put on, wants clothes from Me, I shall give the clothes. Oh! My men you do wrongs day and night, I forgive and absolve all your wrongs and sins. Want forgiveness from me, I shall forgive you."

"Oh My men, you possess no power. You can neither harm Me nor give Me benefit. Oh! My men, if your predecessors,

successors, men and genie, all are transformed into the heart of pious and God-fearing men, it will not add even a little to My Kingdom. Oh My men, if your predecessors, successors men and genie, all are transformed into the heart of a great sinner, it will not diminish the welath of My Kingdom even a little. Oh My men, if your predecessors, successors, men and genie, all assemble at a place, want Me to fulfil all their needs and wants and I give away to everyone of them according to his needs and wants and meet the demands and wants of the entire creation at one time. My treasures will not diminish even as much as the water of the sea which smears a needle as it is put and taken out of it"

"Oh My men, I keep the accurate account of your deeds. I shall give the full return of all your deeds. Hence, he who gets good at the time of reward should praise Allah and who gets other than that should curse his carnal desires, longings and nothing else." (Muslim)

5. There is another saying of Hazrat Abu Zar (R.A.). According to it, Allah says to His men that all are on the wrong path but he whom He showed the right path. They are asked to want guidance from Him so that He shows them the right path. All of them are needy and destitute but he whom Allah made rich and carefree. Hence, the men are asked to want livelihood from Him so that He gives them the bread. All of them are sinners but he whom He saves. He forgives the man who knows that He possesses the Power of Forgiveness and Absolution and begs Him for absolution. He does not care for anything in absolving the sins. If all the predecessors and successors, dead and living and strong and weak of the mankind are transformed into the heart of one of the pious and holy men of Allah, it will not add to His Kingdom even as much as the size of a mosquito.

If all the predecessors and successors, dead and living and strong and weak of the mankind are transformed into the heart of one of the sinful men of Allah, it will not diminish the quantity of His treasurers of His Kingdom even as much as a wing of the mosquito. If all the predecessors and successors, living and the dead, the strong and the weak assemble at a place and everyone



of them wants Allah to fulfil their desires and longings and He give one of them as much as one wants. It will not diminish the Divine Treasure even as much as the wetness of a needle out of the sea as it is put and taken out. It is so because Allah is the Supreme Sustainer, Generous and He is One and Alone in His Own Kingdom. His gift or award is nothing but His command. His curse or punishment too is nothing but His command. He says that when He intends to create anything. He utters, "Be" and the intended thing gets created. (Ahmed, Tirmizi, Ibne Maja)

The two sayings given above signify that Allah is the Greatest Ruler, All Powerful, Almighty and the Greatest Master of the Kingdom. He can give as much as He likes to all His creation but it will not mitigate His wealth even a bit. The pious and good deeds of all the humanity cannot give Him any benefit while the sins of the entire humanity can give Him no harm.

6. Hazrat Abu Huraira (R.A.) describes that Allah says that He is angry with the man who does not pray to Him.

(Askari Fil Mawaiz)

7. Hazrat Abu Huraira (R.A.) describes that a man commits a sin and admits the same to Allah and begs Him to forgive him for his sin. At this, Allah says that His man is aware of the fact that there is his Supreme Master who forgives the sins and puts to task for the commitment of sins. Then He declares that He has forgiven his sins. Allah saves him from the sins as long as He wishes. But the man begins to commit the sins again. He prays to Allah, admits his sins and begs Him to forgive him for his sins. Allah again says that His man is aware of the fact that there is the Supreme Master Who forgives the sins and puts to task for the commitment of the sins. He declares that He has forgiven the sins of His man. He saves him from the sins as long as He wishes. The man again begins to commit sins. He admits them. He prays to Allah, to forgive him for his sins. Allah says that His man is aware of the fact that there is the Supreme Sustainer Who forgives the sins and puts the man to task for the commitments. Then He declares that He has forgiven His man and he may do what he wishes. (Bukhari)

Note : It signifies that Allah continues to forgive as long as the man prays to Him and begs Him forgiveness and absolution.

8. Hazrat Abu Sa'eed Khadri (R.A.) describes, that the Holy Prophet (peace be on him) says that the devil swore by the Honour of Allah stating that he would continue to misguide His men till their final breath. Allah, the Almighty, swore by His Own Honour, Wrath, and Highness that He would continue to forgive His men as long as they would continue to beg Him forgiveness. (Ahmed)

9. Hazrat Jandab (R. A.) describes that the Holy Prophet (peace be on him) says that a man, swearing by Allah, stated that He would not absolve such and such man. Allah asked who swore by Him stating that He would not absolve such a man. He added that He absolved that man and destroyed all the deeds of the man who swore. (Muslim)

10. Hazrat Abu Huraira (R. A.) describes that the Holy Prophet (peace be on him) stated that Allah wrote a Book when He predestinated to create the creation. He has It with Himself at His Exalted Throne (Arsh). It is written in the Book that His forgiveness precedes His Wrath. Another saying shows that His Forgiveness dominates His Wrath. (Bukhari)

Note : His Kindness and Generosity is more conspicuous and expressed than His Wrath and Anger. He treats His men very mercifully. He does not treat them with so much of wrath and anger.

11. Hazrat Sauban (R.A.) describes that the Holy Prophet (peace be on him) says that when a man of Allah keeps himself busy in seeking the pleasure of Allah, He addresses Hazrat Gabriel (peace be on him) and informs him that His man has kept himself busy in seeking His Pleasure. He commands the archangel to be aware and know that He showers His Mercy and blessings upon him. Hearing this Divine Command, the archangel announces that the Divine Blessing may be upon the man. The bearers of the Divine Throne and other angels of the vicinity hear and repeat this

announcement. So much so that all the angels of all the seven heavens repeat this announcement. Ultimately that blessing descends to the earth for him. (Ahmed)

**Note :** It means that Allah announces His blessings and the glad tidings for the man who keeps himself busy in seeking the Divine Pleasure.

12. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that there were two friends from among the Israelites. One of them took great pains in worshipping Allah while the other used to call himself a sinner or he was so. The pious man used to ask the sinner to keep himself away from the sins. The sinner requested him to leave him with his Sustainer. One day the pious man saw the sinner committing a sin which he considered very grave. He repeated his advice that the sinner should keep from the sin. The sinner repeated his assertion that he should leave him with his Sustainer and added that he had not been appointed his custodian.

Hearing these words, the pious man swore by the Name of Allah and stated that He would never absolve him and would never allow him to enter the Paradise. Allah sent His angels to these two men. They took out their souls. The two were summoned to the Divine Presence. Allah commanded the sinner to get into the Paradise out of His mercy. He asked the pious man if he could stop His Generosity and Kindness for His man. The pious man submitted to offer that he could never. Allah commanded that the pious man should be taken to the Hell.

**Note :** The abovesaid Hadith shows that the sinner was ashamed of his sins. Due to this fact, he was forgiven. But the pious worshipper who looked down upon the sinner was condemned to the fire. "Leaving him with his Sustainer" means that he should not come between the Mercy of Allah and him. It was possible that He took pity on him for his humbleness and submissiveness and forgave him.

13. Hazrat Abu Sa'eed Khadri (R.A.) describes that the Holy Prophet (peace be on him) says that there was a man among the



Israelites. He had murdered nintynine men. After that he went out for penitence. He moved about to enquire of the people for undertaking the penitence. Ultimately, he reached an ascetic and asked him if his penitence could be accepted after he had murdered nintynine persons.

He said "no". The murderer killed that ascetic too. After that, he, again developed the feelings of repentance and began to ask people how to undertake the penitence and get it accepted. Some asked him to go to a hamlet where his penitence could be accepted. He moved towards that with the intention of penitence and repentance. But the hands of death caught hold of him. As he was about to die, he slipped his chest a little ahead towards the hamlet where he was going for the purpose of penitence. The angels of the Mercy and the Curse had dispute over the case of this man. Allah commanded the hamlet, towards which he was going for penitence, to move ahead and the other; from which he had started, to move back. Then He commanded the angels to measure the land between the two hamlets. So they did. The hamlet, towards which he was going for penitence, was a span nearer and that man was absolved. (Bukhari, Muslim)

Note : The abovenoted saying signifies that Allah appreciated the feeling of the murderer. He had forced his chest to slip forward towards the hamlet of penitence. Hence, he was absolved.

The angels had dispute over the case of the man. The angels of mercy wanted to take out his soul because he had come out with the deep desire and intention of penitence but the angels of Curse wanted to take out his soul because he had yet not undertaken the penitence. After the land between the two hamlets was measured, it was found that the latter place was nearer by the length, he had slipped in his state of death agonies. Hence, the angels of Mercy took out the soul.

14. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (Sal'am) says that Allah raises the status of his man. His man asks Him why his status has been raised. He is informed that it has been raised due to the prayers of his sons for his absolution.

**Note :—**This shows that the prayer of the sons for the absolution of their parents is accepted and the parents' status is raised in the heaven. The son's prayers give benefit to the dead parents.

15. Hazrat Usman (R.A) describes that the Holy Prophet (peace be on him) states that Allah says that He saves His man from three diseases : leprosy, scaly leprosy and insanity, when he is forty. That is to say Allah keeps away the man of forty from such diseases. When he is fifty, He puts him to easy task. When he is sixty, He makes him love the penitence and desire the Favour of Allah. When he is seventy, the angels begin to love him. At the age of eighty, the man's good deeds are taken into the record and the sins are overlooked. At the age of ninty, the angels call the man the prisoner of Allah on His earth. All his sins of past and future are forgiven. When a man grows extremely old, Allah, the Almighty, adds such good deeds to his record as He did when he was young and healthy. If such a man happens to commit some guilt, it is not put into his record. (Hakam)

**Note :—**A man of forty does not suffer from the three diseases : leprosy, scaly leprosy and insanity or madness. Allah will not be strict in taking the account of the man of fifty years on the Day of Judgement. At the age of forty or sixty, the man gets Divine Help to love and worship Him. "Allah's prisoners" means the soul is imprisoned in the body of the man. He has completed his days on earth. Now the days of freedom are awaited. "The extremely old age" means the age when a man looses all his senses and is unable to speak sensibly or use suitable words.

16. Hazrat Abu Zar (R.A.) describes that Allah says that the son of man gets ten good rewards for one good deed Allah gives even more than that. But he gets only one evil for one commitment. Allah forgives that also (Abu Naeem)

17. Hazrat Abdurrahman bin Ka'ab bin Malik quotes his father to have related that Allah revealed to Hazrat Daood, (peace be on him) : First He swears by His Own Honour. Then He says that when a man renounces the creation ; links Himself up

with Him ; resigns himself fully to His protection and He is aware of his intention; He makes all the things of heaven and earth the means of prosperity and gain for him. If a man renounces Him, links himself up with the creation resigns himself to the creation's protection and He is aware of His intention, He cuts off all the resources of the heaven and earth for him. Allah crushes his desires and wishes under His Own feet. He fulfils the needs of his obedient man before he begs Him for them. He accepts his prayer and forgives. (Ibne-Asakar)

Note :—This is not authentic.

18. Hazrat Abu Huraira (R.A.) describes that Allah says that if His man asks Him for something, He gives him. If he gives up asking and begging Him for something, He grows angry with him. (Abus Sheikh)

19. Hazrat Abu Bakr Siddiq (R.A.) describes that Allah says to man if he loves His Mercy and Generosity, he should take pity on His Creation. (Abus Sheikh, Ibne Asakar, Wailami)

Note :—Allah wants the man to take pity on every living being if he wants Allah's Mercy and blessings.

20. Allah addressed Hazrat Moses (peace be on him) and asked him to take pity on others so that pity is taken on him also. (Wailami)

21. Shaddad bin Aus (R.A.) describes that Allah swears by His Honour and Wrath, and declares that He will not combine two kinds of peace and two kinds of fear. If a man grows fearless of Allah in the world, He will put him to fear on the day when He will collect all His men. If he continues to fear Him in the world, He will give him peace on that day. (Abu Naim)

Note :—He who fears Allah in the world will enjoy peace and safety on the day of Judgement and he who is fearless here in the world will be under the spell of horror and fear on that day.

22. Hazrat Anas (R.A.) describes that Allah says that He is very Great and He forgives and absolves out of His Greatness and Mercy. It is not possible that He conceals the shortcomings



of a Muslim in the world and then He puts him to shameful circumstances and insults him. He adds that He will continue to forgive His man as long as he asks Him for forgiveness.

(Baiqahi, Haki.)

23. Hazrat Jandab (R.A.) describes that the Holy Prophet (peace be on him) says that a man from among the individuals of the former communities (Ummah) committed to remark about another man that Allah would not forgive him. Allah revealed to the prophet of that age that the man had uttered very sinful words. He must begin the pious deeds afresh. (Tibrani)

Note :—This signifies that no man should remark about certain person that he will go to the Hell. It is no less than imposing limitations on the Divine Mercy. He should begin the pious deeds afresh. This Means that he has spoiled his deeds by remarking in this way. Hence, he should do the pious and good deeds afresh.

24. Hazrat Anas (R.A.) describes that the Holy Prophet (Peace be on him) says that Allah says that sometimes, He intends to send calamity to the inhabitants of land due to their sins but gives up this idea seeing those men who populate His Houses and recite "ISTIGHFAR" in the late hours of nights, and He brings back the calamity. (Baiqahi)

Note : The calamity is removed from those who deserve it on account of the men of pious deed. Those who populate the Houses of Allah are those who populate the mosques. The late hours' "ISTIGHFAR" is the deed of pious men of Allah. They get up a bit earlier than the time of the Namaz of Fajr and recite it.

25. Hazrat Anas (R.A.) says that when a man sleeps on the floor or bed, and at the time of turning his sides, he recites the following :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allah addresses His angels and tells them that His man does not forget Him even in that condition. He asks them to stand

witness for He has taken pity on him and has forgiven him.

(Ibnuttujjar)

26. Hazrat Abdullah bin Umar (R.A.) says that Allah will draw the believer so close to Himself that He will take him into His Arms. He will make him admit his sins. He will enumerate his bad deeds. He will admit in the Divine Presence that he did them. The man will think within himself that he is ruined. Allah will say to him that He concealed his shortcomings in the world, He will forgive him this day also. Then the record of his deeds will be given to him in his right hand.

Then there will be a general announcement about the infidels and hypocrites that these fellows told lies about Allah and they are cursed for that offence.

(Ahmed, Bukhari, Muslim, Ibne Maja).

Note : The perfect believer will enjoy this honour.

27. Abu Sa'eed Khadri (R.A.) describes that on the day of Judgement, Allah will ask a man whether he had not refused to accept the bad deeds and the atheistic actions but had not stopped them. The Holy Prophet (peace be on him) says that he will be inspired for the reply of this question. He will submit to say that he was afraid of the people and expected His Mercy.

(Baiqahi)

28. Abu Sa'eed Khadri (R.A.) describes that the Holy Prophet (peace be on him) says that Allah will call the inhabitants of the Paradise. They will reply, "Oh Our Lord, we are present ?" Then, He will address and ask them whether they were pleased with Him. They will offer to reply that He has showered His Mercy upon them and given them the things which have not been given to the remaining creation, then why they should not be happy with Him. He will again ask whether He should give more than what He has given. They will submit to ask Him what can be better than that. Allah will say that He permits His Pleasure to them. He is pleased with them. He will never be angry with them.

(Ahmed, Bukhari, Muslim, Tirmizi)

29. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that one day Hazrat Moses bin Imran (peace be on him) submitted to ask Allah, the Almighty, who was dearer to Him than other men. Allah, the Almighty, replied that the man, who possessed power to revenge but excused, was dearer to Him than the other. (Kharaiti)

30. Hazrat Anas (R.A.) describes that the Holy Prophet (peace be on him) says that Allah says that He feels shy before that man or woman who grows old as a believer (Muslim). Should He condemn them to fire in spite of the fact that his beard and her hair have grown white ?

31. Allah, the Almighty, ordered Hazrat Moses (peace be on him) to take pity on others and pity will be taken on him also. (Wailami)

**Note :** He who wants Allah's Mercy must take pity on His Creation.

32. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that the angels submit to say to the Almighty about some of His men that such and such person has made up his mind to do a bad deed and is still waiting. Allah tells them to continue to see him. If he does it, they may put it into his record and if he keeps himself away from the commitment, they may add one good deed to his record for he kept away only due to His Fear. (Ahmed, Muslim)

33. Hazrat Abu Bakr (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He who loves His Mercy must take pity on His Creation.

(Ibne Asakar and Wailami)

34. Hazrat Anas (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah says that He feels shy to have turned down His man's palms spread before Him. The angels submit to offer that the man does not deserve absolution. At this Allah, the Almighty, says that He is competent enough to own piety and forgive, and He adds that He makes the angels witness that He forgave the man. (Tirmizi)



**Note :** Allah is so generous that He feels shy in turning down the entreaty of His man. "To Own Piety" means that He is Worthy of being feared.

35. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that when a man calls Allah, the Almighty, after having committed a sin, the angels submit to say that the man does not deserve this. At this Allah says that does He possess the ability to forgive him? (Hakim and Tirmizi)

**Note :** "This man does not deserve this." It means that He does not deserve to address and call Allah.

36. Hazrat Aisha Siddiqa (R. Anha) quotes the Holy Prophet (peace be on him) to have stated that He offered to ask Allah, the Almighty, about the men of forty years. His reply was that He would forgive them. The Holy Prophet (peace be on him) asked about the men of fifty. The Divine Reply was that He would forgive them also. He submitted to ask about the men of sixty years. The reply was that they too would be forgiven. Again, he submitted to ask about the seventy years old men. Allah, the Almighty, addressed the Holy Prophet by his sacred name, Muhammed (peace be on him) and added that He felt shy to put to the torments of fire a seventy years old man who had always worshipped Him and had never committed the sin of polytheism. He added that He would call eighty and ninety years old men and command them to allow the men, whomever they liked and loved to enter Paradise. (Abus Sheikh)

37. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have said that Hazrat Gabriel (peace be on him) informs him that Allah swears by His Honour, Wrath, Oneness, Exalted Status, His Gracious-Self on the Divine Throne and the care of His man that he observes in His Respect, that He feels shy to put to torments of fire those men and women who have grown old as Muslims. Describing this, the Holy Prophet (peace be on him) begins to weep. He is asked the reason of this. He says that he weeps for the man before whom Allah is ashamed but he is not ashamed before Him. (Rafei)

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## 8—Paying a Visit to a Patient and Patience in Miseries

1. Hazrat Abu Umama (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah tells the son of Adam that if he, initially keeps patience in miseries with the expectations of the Divine blessings, He will be pleased only after awarding him the Paradise. (Ibne Maja)

Note : "If he, initially, keeps patience", means as he finds himself in trouble or miserable condition, he does not lament or complain rather he undergoes the misery with full patience with the great expectations of Allah's Mercy. Otherwise, after complaints and cries, one gets quiet.

The second point is that Allah will be pleased only when He has made him enter the Paradise.

2. Hazrat Anas (R.A.) describes that he has heard the Holy Prophet (peace be on him) saying that Allah says that He puts His man to test after having taken his two dear things. If he keeps patience, He awards him the Paradise in return of those two dear things. (Bukhari, Tirmizi)

Note : The two dear things are the two eyes.

3. There is a saying of Hazrat Anas (R.A.) that Allah says that when He deprives a man of his two dear and exalted things in the world. He has nothing but Paradise as its reward for him.

(Tirmizi)

4. There is an other saying of Hazrat Anas (R.A.) that Allah says that He puts His man to test after having deprived him of two dear things and he keeps patience while undergoing the misery. Allah, the Almighty, is pleased with no less a reward to the man than the Paradise, rather He is pleased only after He has awarded it to him. (Tirmizi)

5. Hazrat Arbaz bin Sarya (R.A.) describes that Allah says that He deprives a man of two dear things. The man praises Him inspite of this deprivation although he needs them very badly and is very miser about them. He adds that He will not be happy as long as He makes him enter the Paradise. (Ibne Habban)

Note : "Being miser about them" means every body is miser in giving away his eyes. No body wants to be blind. Inspite of this, he is deprived of his two eyes, he keeps patience and is thankful to Allah.

6. According to the saying of Hazrat Abbas (R.A.), Allah says that He deprives His man of two dear and brilliant things, he keeps patience with the expectation of blessings and praises Him. Allah adds that He is not happy as long as He does not make him enter the Paradise. (Abu 'Ola, Ibne Habban)

7. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel (peace be on him) conveyed the words of Allah to him that He addressed the archangel saying that if He deprives his man of his two eyes, there can be no other reward for him than that He gives him a place in His own neighbourhood and honours him with the Divine Sight.

Hazrat Anas (R.A.) says that he saw the pious companions of the Holy Prophet (peace be on him) weeping after having heard this gladtiding and every one of them longed to be blind.

(Tibrani)

Note : The pious companions were so fond of the Divine Sight that they longed that they could be blind.

8. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that if He puts one of His men to trouble, whether the trouble is related to his wealth, issues or his own body, he receives the God-sent trouble with comely patience. Allah says that He feels shy in spreading his deeds or weighing them on the balance on the Day of Judgement. (Jame Sagheer)



**Note :** When a man is in trouble in respect of his own body, wealth or issues and he does not complain of it to anybody rather receives it with comely patience; Allah feels shy in taking account of his deeds on the Day of Judgement. "The comely patience" is patience without any public complaint or grumble. It means such a patient fellow will be forgiven without account-taking.

9. Hazrat Abu Huraira (R.A.) quotes Hazrat Muhammed (peace be on him) to have stated that Allah says that when he puts one of his men in trouble or tribulation, and he does not complain of it to those who visit them for consolation, He takes him out of the trouble and grief and changes his flesh and blood for better and then he begins his deeds afresh. (Hakim)

**Note :** It means that he does not complain of his sickness, or any other trouble to his visitors. "The better flesh and blood" means Allah washes off his sins.

10. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah processes by His Honour and Wrath and says that when He intends to forgive a man, He does not take him out of the world as long as He purifies him of all his sins by putting him to troubles of diseases and scarcity of food.

**Note :** The disease, the scarcity of food and other hardships are the means of the purgation of the soul and body of a man. Allah forgives all the sins due to these troubles in the world. He enters the Paradise without any hindrance.

11. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will say to the son of man on the Day of Judgement that He fell ill but he did not pay visit to Him for consolation. The man would submit to say how he could. He is the Preserver and Sustainer of the entire world. Allah will tell him whether he did not know that such and such man of His fell ill, he did not go to ask him how he was. If he did so, he would find Him by the patient.

Allah will ask the son of Adam that He demanded food from him but he did not give it to Him. The man will submit to say that He is the Lord and Preserver of the world how he could? Allah will ask him whether He does not know that such and such man had asked him for some eatable. If he gave him something to eat, he would get the reward of it from Him.

Allah will again ask the son of Adam that He demanded water from him but he did not give it to Him. The man will offer to ask how he could, for He is the Lord and Preserver of the entire world. The Divine Reply will be that His such and such man wanted water from him. He did not give him water to drink. If he did so, he would get its reward from Him. (Muslim)

Note : "Allah is the Lord and Preserver." He does not require food and water. He never falls ill. But the man who gives water and food to His men, gets reward from Him. But the man who pays visit to a patient for his consolation finds Allah by the visit to a sick and ailing person. That is to say, the visit to the patient is of greater importance.

12. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that when a Muslim pays visit to his ailing Muslim brother for his consolation, Allah congratulates him for his walking to his ailing brother, and assents that he has built his house in the Paradise. (Tirmizi)

Note : It is blessing to walk or go to pay a visit to a Muslim whether he is ill or well.

13. Hazrat Shaddad bin Aus and Hazrat Sanaiji (R. Anhum) went to visit a patient. The two asked him how he was and how passed the night. The ailing man replied that he passed his night in the blessings and boons of Allah. Hazrat Shaddad bin Aus (R.A.) said that he must be happy because his sins had been dropped and expiated. He added that he had heard the Holy Prophet (peace be on him) saying that Allah says that when He puts one of His men to test and he praises Him inspite of the trouble and grief in which he finds himself. He continues to praise Him. He gets well and leaves his bed as innocent as a new born

baby. Allah tells the angels that He has stopped His man to do the pious deeds on account of his illness. But they must put as much reward as they did in his name when he was well and performed noble deeds. (Ahmad)

Note : The child is quite innocent as he is born of the womb of its mother. The sick man too is equally innocent after he gets well. He remains unable to do as much pious deeds during the period of his sickness as he does when he is healthy. But Allah commands the angels not to reduce the quantity of the reward for him.

14. It is the saying of Abu Ashas Sinani that Allah commands His angels to put as much reward in the name of a sick man as he used to do when he was well and performed noble deeds for He has put him to the severities of illness yet he praises Him. (Tibrani)

15. It is the saying of Hazrat Abu Huraira (R.A.) that one day the Holy Prophet (peace be on him) went to visit a sick man. He was suffering from fever. The Holy Prophet (peace be on him) gave him the gladtiding stating that Allah says that the fever is His fire. He puts it on His pious man in the world so that it is the recompense for the fire of Hell and he is saved from it on the Day of Judgement. (Ahmed, Ibne Maja, Baiqahi)

Note : The high temperature is the means of purgation. It saves a man from the fire of Hell.

16. Hazrat Abu Moosa Ashari (R.A.) describes that the Holy Prophet (peace be on him) says that when anybody's son dies, Allah asks the angels if they have taken out the soul of the son of His man. The angels reply in the affirmative. Again, He asks whether they have plucked the flower of his heart. The reply comes in the affirmative. He asks what His man said at this. The angels offer to submit that his man praised him. He uttered the words, "Alhamdo lillah," and.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"inna lillahi wa inna ilaihi raajioon"



Allah, the Almighty, commands them to build a house for him and name it "The House of Praise." (Tirmizi, Ahmed)

**Note :** "The flower of heart" is the figure of speech. It signifies that the angels have rained his hopes. The words of Arabic language given in the Roman script mean, "None but Allah is praiseworthy, and all of us are the subject of Allah and have to go back to Him."

17. Hazrat Ali Karramallah Wajhahu describes that the Holy Prophet (peace be on him) says that an abortion (an undeveloped baby) will also quarrel with its Preserver when its parents will be taken to the Hell. The baby will be called quarrelsome and be asked to take its parents to the Paradise. It will pull both of them with its navel string to the Paradise. (Ibne-Maja)

18. Hazrat Ibne-Abbas and Abu Huraira (R. Anhum) describe that Allah says that a perfect believer always offers good words and pious intentions to him even if he pulls his soul out of his two sides. He never fails to praise him.

**Note :** The patient man praises Allah at the time of his death also.

19. Hazrat Abu Omama (R.A.) describes that the Holy Prophet (peace be on him) says that Allah commands some of His angels to go and put one of his man to trouble and adverse situation. The angels do the same. But the man praises Allah in his troubles and adversities. The angels offer to submit that they have put His man to trouble in compliance to His Command. Allah asks them to go back and adds that He likes to hear the words of His man's prayer and his voice. (Tibrani)

**Note :** He likes the words and voice of the trouble-stricken man. Sometimes He puts a man to trouble so that he may appreciate his voice.

20. Hazrat Abu Huraira (R.A.) says that the Holy Prophet (peace be on him) states that Allah, the Almighty, says that if He puts one of his man to the trouble or suffering of disease and he discloses it before he completes three days in such a state, he has complained against him. (Tibrani, Fil Ausat)

**Note :** The man is wanted to keep patience. He should not make haste in disclosing his trouble and pains to any body. Allah likes the patience.

21. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that sometimes he deprives His true Muslim of some of his favourite possession but he keeps patience with the hope of Divine Blessings and reward. He has nothing less than the Paradise to give him. (Bukhari)

22. Hazrat Ibne Abbas (R.A.) says that the following matter was the first to be written on the Preserved Tablet, "Begin in the Name of Allah, the Most Generous and Merciful. If a man obeyed His commands and decision, was pleased with His orders and kept patience on the troubles and sufferings which He sent to them. He would raise him with the truthful Muslims on the Day of Judgement." (Wailami)

23. It is the glorious saying of Hazrat Abu Bakr and Hazrat Iniran bin Haseen (R. anhum) that Hazrat Moses (Peace be on him) submitted to ask Allah, the Almighty, what would be the reward for the man who paid visit to console the woman whose child had expired. Allah replied that He would give him a place under His Shade on that Day where there would be no shade other than His.

**Note:** It is very valuable to console the person in trouble.

24. Allah says that He is his ever found by the heart-broken and suffering person. (Ghazali)

**Note :** He who consoles the sufferers finds Allah.

25. Allah will command to bring the sufferers and trouble-stricken fellows close to His Throne for indeed He loves them.

(Wailami)

**Note :** The Patient, sufferers and trouble-stricken fellows will be called close to the Divine Throne.

26. Hazrat Anas (R.A.) quotes the Holy Prophet (Peace be on him) to have stated that the distress and misfortune ask whom to over-take Allah, the Almighty, commands it to overtake His

friends and obedient persons for He wants to try them, declare their patience and forbearance, wash off their sins and raise their place and status.

Comfort and fortune asks whom to approach. Allah commands it to approach His enemies and disobedient men for He wants to multiply their sins, offences and forgetfulness on its account so that He catches them very soon. (Wailami)

Note :—It signifies that the pious men are usually put to trouble and trials so that their status and rank is raised and the sinners are allowed all sort of comforts and luxuries so that they grow greater offenders and are caught.

27. Hazrat Anas (R.A.) describes that the Holy Prophet (Peace be on him) says that when a man falls sick and is unable to continue the pious deeds. Allah commands the angels to continue putting those deeds in his name under such state of affairs also. If he gets well, Allah washes off his sins. If he expires, he is forgiven.

28. Hazrat Anas and Hazrat Jabir (R.Anhuma) describe that the Holy Prophet (Peace be on him) says that when a man calls Allah and He likes him, He can command Hazrat Gabriel to delay in removing his grievances and meeting his needs for He loves to hear his prayer and call. If a man calls Him and He is not happy with Him, Allah commands Hazrat Gabriel (Peace be on him) to make haste in meeting his needs for He does not want to hear his voice. (Ibne-Asakar)

29. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (Peace be on him) says that Allah sends two angels to the man who falls sick and commands them to note what the sick man tells the persons who visit him. If he praises Allah in the presence of the visiting persons, the angels convey it to Allah. Allah knows all the things, yet He hears His angels and tells them that if He gives the man death, He will allow him to enter the Paradise. If He gets him well, he will change his flesh and blood for the purer ones and will forgive his shortcomings.



## 9—Love and Hatred both for the Sake of Allah

1. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (Peace be on him) states that Allah will ask on the Day of Judgement where are those persons who loved one another and were friendly with one another due to His Greatness and Glory. He will add that He wants to give them shelter under His Own Mercy for there is no shelter other than His Mercy on this Day.

(Muslim)

2. Hazrat Sharjeel bin Samat submitted to ask Hazrat Amar bin Atba (R.A.) one day to tell him a Holy Hadith which he heard from the Holy Prophet (Peace be on him). There might not be anything wrong in it and also he had not forgotten any portion of it.

Hazrat Atba (R.A.) told him that he had heard the Holy Prophet (peace be on him) saying that Allah would say on the Day of Judgement that His love was without doubt evident for those who loved one another for His sake only. His love, without doubt, was essential for those who visited one another only for His sake, His love was, without doubt, evident for those who spent their wealth for His sake and indeed His love and friendship were evident for those who loved one another and were friendly with one another for His sake.

(Ahmed, Tibrani)

Note :—Tibrani adds that Allah would also say that they helped one another for His sake. His love is evident and essential. It means such man deserves His love and affection.

3. Hazrat Aiban bin Sarya describes that Allah says that those who loved one another due to His Greatness and Glory

will be under the Shadow of the Divine Throne on this Day when there will be no other shadow than His. (Ahmed)

4. Hazrat Ma'az bin Jabal (R.A.) says that he has heard the Holy Prophet (Peace be on him) saying that Allah says that only those persons who are friendly with another, maintain their company, visit to one another and spend their wealth for one another for His sake deserves His love. (Malik)

5. According to another saying, Allah says that there will be the pulpit of light for those who love one another for His sake, and be friendly for the sake of His Greatness and Glory. Even the prophets and the martyrs will cherish for such pulpits of light.

6. Hazrat Abu Huraira (R.A.) describes that if a man lives in the East, and the other in the West; the two love each other for the sake of Allah. Allah will bring them together on the Day of Judgement and tell each of them that this is the man who loved the other. (Baiqahi)

7. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (Peace be on him) says that if Allah loves someone, He commands Hazrat Gabriel to love him. He too loves that man. Then he announces across the Heavens that Allah commands that He loves certain man, hence all the dwellers of the Heaven should love him. Then he is made popular on earth. When Allah is angry with some man, He tells Hazrat Gabriel that He hates certain man, he also should hate him. The archangel begins to hate him and announces across the Heavens addressing the heavenly beings that Allah hates certain man, hence, they also should hate him. The Holy Prophet (Peace be on him) says that the heavenly dwellers also hate him. Then he is made notorious throughout the world. (Muslim)

Note; If Allah loves a man, he grows popular among the inhabitants of the heavens as well as those of earth. Similarly if He hates a man, all the people begin to hate him.

8. Hazrat Abu Idrees Alkhoolai (R.A.) says that he went to a mosque in Damascus. There he saw a young man. His teeth

- were very shining. Many people sat round him. When these people got confused about some matter or had some difference of opinion among themselves, they sought his opinion and his opinion was always decisive and acceptable to all.

He enquired of the people who he was. He was told that he was Ma'az bin Jabal (R.A.) Hearing this he went away and the next day he went to the mosque for he was extremely curious and eager to meet Hazrat Ma'az bin Jabal (R.A.). He thought that he would meet him privately. But he saw that Hazrat Ma'az (R.A.) had reached the mosque before he did and was saying prayer. He waited. After his prayer was over, he met him and greeted him with salutation (according to the Prophet's tradition). After that he submitted to him that he loved him only for the sake of Allah. He asked swearing by the Name of Allah if he really loved him for the sake of Allah only. He also swore by the Name of Allah and repeated the assertion that he did love him for the sake of Allah. He repeated the question once more. Hazrat Abu Idrees Alkhoolai repeated his assertion swearing by Allah's Name.

Hearing this Hazrat Ma'az bin Jabal (R.A.) caught the lap of the sheet of Hazrat Abu Idrees. Alkhoolai had pulled it. He chew him close and told him that there were glad tidings for him for he said that he had heard the Holy Prophet (peace be on him) saying that Allah said that His love was essentially assertive for those who maintain the company, exchange visits, meet together and spend their wealth for one another only for His sake.

(Malik, Ibne Habban)

9. Hazrat Ibne Masood (R.A.) says that Allah, Almighty, revealed to one of His prophets to tell a very pious and devoted man of his Ummah that he detached himself from the world and put himself to rest and repose. He cut himself off the people and build relation with Allah. Thus he gained honour on His account. He was, then asked whether he did something for the right of Allah.

That Prophet (peace be on him) conveyed this Divine Message to that pious and devoted men. He asked Allah what



His right was due to him. The Divine Reply came in the form of question whether he became any one's enemy or any one's friend for His sake. (Abu Naim, Khateeb)

**Note :** The devoted man acquired mental peace and satisfaction by keeping himself aloof from the world. It was virtually the renunciation of the world. By doing so, he built up close relations with Allah but he had deserted the real source of Divine Pleasure. That real source is the enmity and friendship with people for the sake of Allah.

10. Hazrat Amar bin Anba (R.A.) describes that Allah says that He essentially loves these persons who love one another, keep on friendly terms and help one another for His sake only. He adds that the Muslim parents whose three issues have died minor will surely be awarded the admission to the Paradise provided they have kept patience. No such parents will be detained for Allah showers His Mercy and blessings upon the minor children.

**Note :** If three minor issues of a parents die and they keep patience, Allah will allow them to enter the Paradise. The cause of this reward is the Divine Mercy and blessings upon the children.

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## 10—The Virtues of the Recital of the Holy Quran

1. According to the saying of Abu Sa'eed Khudri (R.A.), the Holy Prophet (peace be on him) describes that Allah says that a man keeps himself over-busy with the recital of the Holy Quran and the Divine Remembrance and does not have even so much of time as to beg Him of his needs and wants. He will give more than those who beg Him for their need. The words of Allah excel all the words as Allah excels all His Creation. (Tirmizi

Note : It means that a man keeps himself over-busy in reciting the Holy Quran. He is unable to do any other work or if he, does not have so much time as to beg Him for his requirements and needs. Allah declares that He will give such a man more than those persons who pray to Allah for the fulfilments of their wishes and needs.

2. Hazrat Abu Zar (R.A.) describes that the Holy Prophet (peace be on him) says that there are three persons whom Allah loves and three whom He hates. One of the three persons whom He loves is distinguished as he who sits in an assembly or congregation. A beggar comes over there. He begs something for the sake of Allah only. No one pays heed to his begging. He gets disappointed. He moves away. That person rises up unseen, approaches the beggar and gives him something quite stealthily. This act of giving is known to none but Allah and the recipient.

The other man is he who makes journey with a party. It gets night. The men of the party begin to feel like sleeping. The party stops and stays at a place for night repose. All the men be down and keep their heads down for rest and sleep. That man

gets up and begins to offer himself very humbly and submissively and recites the Holy Quran.

The third man is he who fights against the pagans with the Holy Warriors. By chance the Muslims lose ground and begin to run away. He is left alone and encounters the foes single-handedly. He continues so long as either he gets victory or martyred.

The three persons whom Allah hates are the old adulterous, the habitual beggar and the cruel rich. (Tirmizi)

**Note :** Some beggars beg for the sake of the family pride or tribal prestige but the beggar referred to in the abovequoted Hadith begs for the sake of Allah only. The man, who is one of the party making a journey, offers his submission and recites the Holy Quran inspite of the day's fatigue and weariness while the other persons take rest.

It has also been pointed out that it is strange that a beggar is proud and a rich man is cruel. What a beggar can be proud of? Why a rich man should be cruel? The former is destitute. The latter possesses all the gifts of Allah, he should be thankful and feel obliged.

3. Hazrat Abdullah bin Umar (R.A ) describes that the Holy Prophet says that the man of the Holy Quran will be asked on the Day of Judgement to recite it as slowly and steadily as he used to do in the world and advance to a better place than the previous one after end of every verse. The end of his advancement will be the end of the recital of the last verse.

(Ahmed, Tirmizi, Abu Daud, Nisai)

**Note :** Allah will command the memorizers of the Holy Quran to recite it. He will award a place in return of every verse. According to the calculations of the learned scholars science to tajwid, uttering of letters with reference to the organs of speech lips, tongue, teeth, throat. There are 6666 verses in the Holy Quran. It implies that the memorizer of the Holy Quran will occupy a place at the Height of 6666 storeys in the Paradise.

4. Hazrat Abu Huraira (R.A.) relates that he has heard the Holy Prophet (peace be on him) say that Allah says that He and



His man share the Namaz in equal term and whatever he asks Him for, is meant for him. When a man says : **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

(Alhamdu lillahi Rabbil Alameen)—None but Allah is praise-worthy and He is the Sole Preserver of all the worlds. Allah says that His man has praised Him. When the man says : (Arrahmanirraheem) He is the Most Merciful and Generous, Allah says that His man adored Him. When the man utters : (Malik-e-Yau-middin) : He is the Master of the Day of Judgement. Allah says that His man related His Greatness and Glory. When the man says :

**اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ**

(Eiyaka-n'abudu Vaiyaka nast'aeen) We worship Thee and want help from none but Thee. Allah says that He and His man share equally and whatever he asks for is meant for Him. When the man recites : (Ihdinas siratal mustaqeema Siratal lazeena an'amta 'alaihim ghairil maghdoobi 'alaihim Waladdalleen) guide us on to the right path, the path of those whom thou did bless, not that of those whom thou did curse, Allah says that this is His man's share and whatever His man asks him for is meant for Him. (Muslim)

5. Hazrat Ahli bin Kaab describes that Allah addresses his son of Adam and tells him that He has sent seven verses to him. Three of them are meant for Him and only three are meant for him. One verse is equally shared by Him and him. The verses meant for Him, are : Alhamadu lillahi rabbilalameen Arrahmanirraheem malike Yaumiddin. The one which is shared equally by Allah and His man is : iyyakanabudu Vay-yaka nastaeen; The man is to worship while Allah is to help. Verses which are meant for man are : ihdinassiratal mustaqeem Siratal Lazeena an'amta alaihim ghairil maghdoobi alaihim Waladdalleen. (Tibrani)

Note : There are seven verses in Sura Fateha. Three of them depict the praise and adoration of Allah. The fourth one depicts

the worship, devotion of man to Allah and his submission for help from Him. The last three verses express the man's prayer to Allah. Allah has indicated that He is to give help while man is to worship and seek help from him.

6. Hazrat Anas (R.A.) describes that the Holy Prophet (peace be on him) says that a man must sleep on his right side and recite the "surah" of "Qulhu Allahu Ahad" one hundred times. On the Day of Judgement, He will command the man to enter the Paradise keeping his side. (Tirmizi)

Note : The man who recites the "surah" of "Qulhu Allah" hundred times every night before his sleep and sleeps on his right side will get this reward.

7. Hazrat Khalid Bin Maadan (R.A.) says that the man should recite the "Surah" of salvation. That is "Surah-e-Tanzeel" He adds that he has come across a saying that there was a man. He was a great sinner. He used to recite this surah. He read no other 'surah' than this. It spread its wings on him and submitted to request Allah to forgive the man for he used to recite it frequently. Allah accepted its intercession and commanded that an entry of a good-tiding may be made in his name and his every fault place be elevated.

Hazrat Khalid Bin Ma'adan adds that this 'surah' quarrels on behalf of its reciter and submits to Allah that He may kindly accept its intercession if it is the part of His Book and if it does not occupy that place, He may remove it from His Book. It covers its reciter with its wings like a bird. Its intercession is accepted. The man is saved from the torture of the grave.

الْمُتَزِيلُ سَجْدَةً

(Wailami)

Note : "Surah Tanzeel" is in 21st para of the Holy Quran. This Hadith shows the importance and virtues of this surah. Hazrat Khalid bin Maadan describes the similar thing in respect of Surah-e-Tabarak.

8. It is narrated by Hazrat Abu Huraira (R.A.) that the Holy Prophet (peace be on him) says that Allah inculcates the

effect and influence of the Holy Quran in the flesh and blood of the man who recites the Holy Quran, 'spends certain hours of days as well as nights in reciting it and considers the things lawful or unlawful according to the directives of the Holy Quran, Allah makes the distinguished angels his friends. The Holy Quran emerges as the intercessor and pleader on behalf of the man on the Day of Judgement.

The Holy Quran will submit to say to Allah that he who did good things in getting the rewards according to his deeds and he who recited it standing in the parts of the days and nights and considered the things lawful or unlawful according to its directives should also be kindly given his share. Subsequently Allah will put the crown of king on his head, glorious and dignified clothes on him and will ask if it was pleased. The Holy Quran will say that it wished him to be given more.

Then he will be given the kingdom in his right hand and eternity in his left one. Then Allah will ask the Holy Quran if it was pleased. It will reply that it was pleased.

He who learns how to read the Holy Quran at such an age when it is difficult to do so, will get the double reward.

(Baihaqi and Shobul Iman)

**Note :** It means that it is difficult for a grown-up man to learn how to read the Holy Quran due to certain biological developments such as the tongue grows matured. But the man is so fond of learning it that he takes all pains to do so. Such a man will surely get the double reward.

9. Hazrat Fazala bin Ubaid and Tameem Darmi (R. Anhum) describe that the man who recites ten verses in the hours of night is not written among the forgetful persons rather among those who say prayers (Namaz), the man who recites 50 verses is written among the memorizers of the Holy Quran and he who recites 100 verses is written among the pious men. If a man recites 300 verses, the Holy Quran does not demand any thing about the night in which he recites. Allah says that His man has worked very hard for His sake. The man who recites one thousand verses



is given a very big heap of "carots." A piece of carats is better than the world and whatever is there in it. On the Day of Judgment, he will be asked to go on reciting the verses and moving up stairs the storeys of glory. He will move up to a storey at the end of the recital of every verse. So much so that he will have recited all that he remembers. Then Allah will command him to close his right fist for his eternal dwelling and left one for good things. (Mohd. bin Nasar, Baiqahi, Ibne Asakar)

A saying adds that when the man will be asked to close his fists, he will submit to ask Allah that He knows the most. Then Allah will tell him that one is for eternity and the other for good things.

Note : Closing fists signifies the promise. A carat's weight is twenty fourth part of an ounce equal to Indian Ratti.

10. Hazrat Jabir (R.A.) describes that if a man recites 300 verses in the night, Allah says to His angels that His man has worked hard, hence they should stand witness that He has forgiven him. (Ibne-Razi)

11. Hazrat Anas bin Malik (R.A.) says that one day the Holy Prophet (peace be on him) was gracing their company with his glorious presence. He passed to the state of meditation. It seemed that he was fast asleep in his sitting posture. After a while he raised his holy head with a shining smile on his sacred lips. They (the companions) ask what made him smile and why he was so happy.

He informed the present companions (R. Anhum) that a "surah" was revealed to him just then. He recited Bismillahir-rahma-nirraheem, after that inna a'ataina kal kausar. Then he asked if they knew what is "Kausar". The companions submitted to say that none but Allah and His Prophet (peace be on him) had a stream of knowledge. He said that it is a stream in the Paradise. Allah had promised him of it. The cups on its each side are more than stars in number. His followers (Ummah) will pass through the sides of this stream. A man will be removed from it and forbidden to drink water from it. The Holy Prophet

(peace be on him) will submit to present before Allah that the man was one of his followers then why he was removed. Allah will tell him that he does not know that the man added new things to his religion and committed innovation in faith.

(Mishkat)

12. Hazrat Anas bin Malik (R.A.) describes that the Holy Prophet (peace be on him) was gracing with his glorious presence the pond of Bani Ghifari. Hazrat Gabriel (peace be on him) visited him there. He informed him that Allah commanded him to make his followers (Ummah) to adopt a uniform way of reciting the Holy Texts. The Holy Prophet (peace be on him) said that he begged Him for protection and forgiveness and that his followers (Ummah) do not have the ability of reciting it in one way. Hazrat Gabriel (peace be on him) visited him again and informed him that Allah commanded him to make his followers (Ummah) recite it in two ways. He hearing this, again, submitted to beg Allah for His protection and forgiveness that his followers (Ummah) do not have ability to recite it in two ways also. He visited him third time and informed him that Allah commanded him to make his followers (Ummah) to recite it in three ways. The Holy Prophet, again, begged Allah for His protection and forgiveness asserting that his followers (Ummah) do not have even so much of ability. He visited him then the fourth time and informed him that Allah commanded him to make his followers recite the Holy Qu'ran in seven ways, and whatever ways he will recite it will be correct and the followers will be the seekers of right path.

(Mishkat)

13. Hazrat Ubai bin Ka'ab (R.A.) says that he was in the mosque of the Holy Prophet (Peace be on him). A person came. He said prayers (Namaz). Hazrat Ubai bin Ka'ab (R.A.) opposed the way of his recitation. A second man came. He too said his prayers (Namaz). His recitation of the Holy Quran was different from that of the first. He opposed this man's recitation also. Three of them completed their prayers and paid a visit to the Holy Prophet (peace be on him). They narrated all the things that the first man came and recited the Holy Quran in one way



which he opposed. Then the second man came and recited it in the different way which he, again opposed. The Holy Prophet commanded the two men to recite the Holy text. They recited. He appreciated them. At this, Hazrat Ubai bin Ka'ab had the feelings of falsification within himself. He began to have doubt about his belief because he had just left the age of ignorance behind. When the Holy Prophet (peace be on him) saw him under such a spell of falsification, he slapped his chest. He had sweat on his body due to this. He had a mark at change in his inner-self as if he was seeing Allah.

كانها انظر الى الله فرقا

After this, the Holy Prophet (peace be on him) said to Hazrat Ubai that Allah had sent him a message that he should recite the Holy Quran in one way but he requested him to excuse and provide his followers facilities. Next, he received the message of reciting it in two ways. Again, he wished him to excuse so that his followers are given facilities. Third time he was commanded to recite it in seven ways and that he was given a right to pray for three things in return of the three communications. He might pray for whatever he wished. The Holy Prophet (peace be on him) offered to pray to Him to forgive his followers, (to forgive his follower) and the third time he prayed him to forgive his followers on the Day when all will be expecting his forgiveness, even Hazrat Ibraheem (peace be on him) *اَرَبِّ اغْفِرْ لِيْ خُطِيئَتِيْ يَوْمَ الدِّينِ* (Muslim)

Note : The recital of the Holy Quran in seven ways signifies the pronunciation of the words of the Holy Text in seven ways. Every way of the pronunciation will be acceptable to Allah. Ubai bin Kaab admitted about the doubt which arose within him. It was the influence of faithlessness and ignorance which he had recently renounced. He was instructed to recite the Holy Quran in one way. At that moment, he (Sal'am) was confirming the correctness of the other pronunciation. He had a false idea about it whether it was really the word of Allah or an imputation. The Holy Prophet knew of his false idea by virtue of strong spiritual bearings. He slapped his chest and by doing so, he not only saved him rather made him thousand times better.



Hazrat Ubai bin Ka'ab uses the words "Anzallah". The Day of Judgement is extremely horrible. Every one, even the eminent prophets of Allah, will need the Divine forgiveness. Hazrat Ibraheem (peace be on him) has specially been named here because it was his prayer, : "O, Lord, forgive my faults on the Day of the Judgement".... and also because he occupies a very prominent place among the holy prophets (peace be on them).

14. Hazrat Ali Karramallahu Wajha describes that the Holy Prophet (peace be on him) says that the two verses of each of "Surah Fateh", "Ayatul Kursee" "Surah Al-Imran" are suspending in front of Allah and offer to say that He had sent them to the earth for those who disobey Him. Allah swears by his own Entity and says that if a man recites them after every obligatory prayers, He will build a house for him in the Paradise. He will house him in "Hazeeratul Quddus". He will see him seventy times every day with His merciful eyes. He will satisfy his seventy needs. The most ordinary need of them will be forgiveness. He will save him from all his enemies. He will help him when he encounters his enemy.

Note : The two verses of al-Imran are : **شَهِدَ اللَّهُ أَنْ لَا إِلَهَ إِلَّا هُوَ**

**قُلِ اللَّهُمَّ مِلْكُ الْمُلْكِ**

The most ordinary need is forgiveness. He will satisfy 69 other needs. He will build a house in the Paradise in every way. It means whether he will have any other good deeds on his account or not. He will send him to the Paradise. The verses incessantly request Allah in their suspended situation.

15. Hazrat Amar bin Shoeb describes to have learnt from the grandfather of his father that the Holy Prophet (peace be on him) says that the Holy Quran will be given the figure of a man on the day of Judgement. A man will be brought there. He opposed the Holy Quran although he had memorized. The Holy Quran in the figure of man will stand up in the capacity of complainant and will submit to argue that its memorizer is very bad. He crossed the limits prescribed by it. He destroyed the duties prescribed by it. He did what it says is sin and violated what it says is good. As it will continue its arguments, it will

be asked to take its Glory and Excellence. It will catch hold of the man's head. It will not let his hand off as long as it throws him with his face down into the fire.

Similarly, another man will be brought there. He had learnt the Holy Quran and had preserved its dictates and commands. The Holy Quran in the figure of a man will come before him also. It will continue to favour him. He will say that the man memorized it. He cared for its prescribed limits and performed its prescribed duties. He avoided its disobedience. It will continue its arguments like this when it will be asked to take up its Glory and Excellence. The Holy Quran will catch hold of his hands. It will continue grasping his hands as long as it makes him up with decent clothes and satisfies him with the Sacred Wine.

(Ibne Abi Shaiba)

Note : "Taking up its glory and Excellence" means whatever it thinks proper. The decision will base upon the verdict of the Holy Quran.

16. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that the man of the Holy Quran will be present on the Day of Judgement. The Holy Quran will submit to ask Allah to give him a wear. Allah will put the crown of eminence on his head. It will ask Allah to give him up with glorious and decent clothes. It will ask Him to be pleased with him and He will be pleased with him. The man will be asked to go reciting the Holy Quran and moving up stairs the the storeys of glory. An additional good will be awarded for the recital of every verse.

(Baihaqi, Fishobul Iman)

Note : The higher storeys in the Paradise will be given in respect of the number of verses.

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## 11—Mosques, Azan, Namaz, Voluntary Namaz and keeping Awake and Standing in the Nights

1. Hazrat Aqba bin Amir (R.A.) describes that the Holy Prophet (peace be on him) says that Allah is pleased with that herdsman who grazes the goats on hills or mountains, calls Azan and says Namaz at the prescribed hours. Allah asks to see the man. He calls Azan, says Namaz and fears Him, indeed, He has forgiven him and will make him enter the Paradise.

(Abu Daud, Nisai)

**Note :** It describes the man who lives on the milk of the goats and spends his time in the jungles but is punctual to saying the Namaz.

2. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that the angels of the nights and days come to them (companions) one after the other. They form a good assembly at the times of Fajr and Asr. The angels who spend their nights among them (companions) go up to the heavens in the morning. Allah asks them how they left His man. They submit to say to Him that when they went to him, they were saying Namaz at that time also.

(Bukhari)

**Note :** The Holy Prophet speaks to the Holy Companions. But it does not mean that it was for them only. Briefly speaking, Allah has appointed angels to make the records of human deeds and actions. They visit the man in the evenings and mornings. These are the hours of the change of their duties. The night angels come in the evening and the day-angels go up the heaven and in the morning, the night-angels go away and the day-angels come down to join their duty. At the time of Fajr and



As the two groups of angels assemble together. These are the hours when the Muslims keep busy in saying Namaz. Both the groups of angels see the Muslims saying Namaz at the two times. Hence, they submit to witness Allah about their Namaz.

3. Hazrat Abdullah bin Masood (R.A.) describes that the Holy Prophet (peace be on him) passed by his Holy companions (Allah was pleased with them) one day and asked them if they knew what their lord, the preserver and the Almighty had commanded them. The humble reply of the holy companions was that it was known to none but Allah and His Prophet. The Holy Prophet (peace be on him) repeated this question three times and said that Allah swore by His Glory and wrath that the man who performed the Namaz in time would be allowed to enter paradise. If a man loses the time and says it after the prescribed hours are out. He may take pity on him and forgive and also He may put him to trial and test for chastisement. (Tibrani, Fil-Kabeer)

Note :—He does not make any promise to those who do not say prayers in time.

4. Hazrat Abu Qatada (R.A.) describes that Allah addressed the Holy Prophet (peace be on him) saying that He had dutied five-times-Namaz and had vowed that He would allow the man to enter the paradise who would be careful about the times of the Namaz. He added that He had not promised for those who would not be punctual to the Namaz. (Bune-Maja)

5. Hazrat Abu Amama (R.A.) says that a Jew theologian put a question to the Holy Prophet (peace be on him) that which are the best and the worst places in the world. He kept quiet saying that he would keep quiet as long as Hazrat Gabriel did not come to visit him. At his arrival, he put the same question. He replied that he did not know more than one who had asked him. In other words, as the Holy Prophet Sal'am did not know its reply so he also, but he said that he would enquire of Allah about it."

Then he told Hazrat Muhammed (peace be on him) that at that moment, he had been unprecedentedly close to Allah. The Holy

Prophet Sal'am asked him how was his closeness. The archangel replied that there were seventy thousand candles of light between Allah and him; and Allah, the Almighty, gave the reply of the question that the worst places are the markets and the best ones are the mosques. (Ibne Habban and Tibrani)

**Note :—**The markets are the worst because they are the places of mischief mongering and pastime, and the mosques are the best because they are the places of worship and Divine Remembrance.

6. Hazrat Abdurrahman bin Aish (R.A.) describes that the Holy Prophet (peace be on him) says that he saw his preserver in His best form. Allah asked what the angels were quarrelling about. The Holy Prophet Sal'am offered to submit that he himself knew the matter better. Hence Allah placed His palm on the part of his body between his shoulders. He felt the coolness of the palm through his bosom. At that moment he knew all about the things of the sky and the earth. Then the Holy Prophet Sal'am recited the following verse. (Darami, Tirmizi)

وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ فَلَكَّوْتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيَكُونَنَّ مِنَ الْمُوقِنِينَ

**Note :—**The verse recited here is about Hazrat Ibraheem (peace be on him). It means that He (Allah) showed the kingdom of the heaven and the earth to Hazrat Ibraheem (peace be on him) so that he was among the believers. As the Holy Prophet Sal'am was shown all the things of the heaven and the earth, he recited the verse to witness the truth.

7. Hazrat Ma'az bin Jabal (R.A.) says that one morning the Holy Prophet Sal'am was so late for the morning prayer that the holy companions felt the sun about to rise. In the meanwhile he came out of his room in a hurry. Takbeer was said. He led the assembly prayer. He briefed the prayer due to shortage of time. After performing the salam in the prayer, he commanded the present fellows to keep their places. Then having addressed he told them that he would inform them of the fact which had been the cause of his being late. He continued that he got up in the night. He did ablution. He said as much prayer as was his luck.

So much so that he dozed off during the prayer saying and felt heaviness due to it. Suddenly, he had a vision that he was there in the glorious presence of Allah, and He was in his best form. Allah, the Almighty, addressed the Holy Prophet by his name Hazrat (peace be on him) enquiring what the angels, the dwellers of the height of the heavens, were quarrelling about. He offered to submit that he did not know. Allah repeated the question thrice. His reply also was the same everytime. He added that he saw Allah, the Almighty to have placed His palm on the part of his body between his shoulders. So much so that he felt the coolness of the Divine fingers through his bosom. He had everything revealed to him. He recognised everything. Then Allah said, "Oh Muhammed." The Holy Prophet Sal'am offered to submit that he was present there. Then, He asked what the angels, the dwellers of the height of the heavens, were quarrelling about. The Holy Prophet Sal'am offered to say that they were quarrelling about expiation. That is to say what pious acts and noble deeds could expiate the wrong doing and sins. Allah asked what they were. The Holy Prophet Sal'am offered to say that those acts were to walk to the mosque for prayers and continue to sit after the prayer is over and wait for the prayers of the next times and doing ablution well in the hours of troubles and hardships.

Allah asked what else they were quarrelling about. The Holy Prophet Sal'am offered to submit that they were quarrelling what pious deeds and noble acts caused the elevation of position and status of a man. Allah commanded him to explain. He offered to reply that these acts were to give food to others to talk politely, to get up to say prayers, when all the people were asleep.

Then Allah commanded him to ask Him for whatever he wished. The Holy Prophet (peace be on him) submitted to ask Him to help him to do good things, keep away from bad deeds, and love poor people. He might forgive, and take pity on him. He might give him death before the seditions or calamities which He intended to put on certain community. He again submitted himself to Allah that he wanted His love, the love of one who loved Him; that of the deed which might draw him close to him.



The Holy Prophet Sal'am told the present companions that whatever he visualised was true. He instructed them to learn it and teach others. (Ahmad, Tirmizi)

Note :—One of the sayings add something to the text following the statement about doing ablution ~~mean~~ that he who does like this, will enjoy a good life ~~as~~ well ~~as~~ death and he will ~~so~~ clean of his sins ~~as~~ he is just born of the womb of his mother. This saying also includes that Allah asks the Holy Prophet Sal'am to pray in such and such way after he has said salat. One of the sayings described about bidding assalamo alaikum in place of polite talk. This also includes that he ~~saw~~ all that ~~was~~ between east and the west in place of "everything was revealed to him." "Doing ablution in the hour of trouble and hardships, implies that the worshippers wash all parts for ablution well with cold water during the winter season. Polite talk implies that the ~~man~~ should behave properly and well. He should not be the ~~man~~ of bad ~~manners~~.

8. Hazrat Abu Hurairah (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He declares war against the person who grows inimical to His friend. A man seeks closeness to Him on account of His favourite deeds, so His favourite ~~are~~ ~~dutied~~ deeds. He makes friends with His ~~man~~ who seeks His closeness through frequent and abundant voluntary prayers. He loves him. After that, He becomes his power of hearing and seeing so that he hears and ~~sees~~ with it. He becomes his hands and feet to catch and walk with. If he asks Him for ~~some~~ thing, He gives him. He protects him from what he seeks protection. He is not so reluctant in doing anything which He intends to do as in effecting death to a believer for he does not like death and He does not like his displeasure but death is essential for him. (Bukhari)

Note :—The most appropriate ~~means~~ of seeking Allah's favour ~~are~~ undertaking and performing the dutied deeds with all their due respect and regard. But the voluntary prayers also befriend a man with Allah. He becomes his hands and feet. It ~~means~~ that Allah takes up the responsibility of all his deeds and actions

Whatever he does is in compliance with the divine pleasure. As Hazrat Khizr (peace be on him) has expostulated his deeds that he did not do the things out of his own sweet will rather he did what he was commanded to. Reluctance will and pleasure in effecting the believer's death implies that naturally no one likes death, so the believer is no exception. Allah does not want to do anything against His believer's wishes. But death is essential and inevitable. The reluctance signifies that he may die but not against his desires. Some of the commentators are of opinion that the believers are given gladdings and shown the charming views of the celestial abode at the time of death to increase desire of death. He gets the worldly troubles and hardships so much so that his disliking for death lessens.

9. Hazrat Abu Huraira (R.A.) says that he has heard the Holy Prophet (peace be on him) say that the man will, first of all, be asked to explain his conduct in respect of Salat. If it proves right and sound, the man will be absolved and forgiven and if it proves short of something, he will be damned and condemned. If there will be some wrong in his dutied performances, Allah will command the angels to find out the virtues of his voluntary prayers to make up the wrongs of the dutied ones. All his deeds will be treated in the like manner. (Abu Daud & Ahmad)

Note : According to some of the sayings, the description of poor-due follows that of Salat. Then there is the matter about the other deeds.

10. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that Allah the Almighty, descends to the Heaven of the world after one-third of the night is left to be over and declares whether there is anyone who prays and He accepts his prayer, begs Him for something and He gives and seeks forgiveness and forgives. (Bukhari and Muslim)

Note : The Holy Muslim adds something to this saying. Allah spreads His hands, and asks if there is anyone who lends one who is neither poor nor cruel. He continues this declaration till



dawn, the time of Fajr. Allah's descending means He showers His mercy upon men or the Angels of mercy come down.

11. Hazrat Abdullah bin Masood (R.A.) describes that the Holy Prophet (peace be on him) says that Allah, the Almighty, loves two men very much. One of them is the man who leaves his soft beds, quiet wife and children in the night and gets up to say salat. He gets up because he has the greed of the divine rewards and boons and fear of the divine chastisement. The second man is he who goes out to the Holy war with his companions. But he and his friends ran away from the battlefield due to certain unforeseen circumstances. As he runs, he thinks over the matters of the chastisement due to retreat and those of the rewards of rejoining and encountering the enemies. He gets back to the battle-field and fights them till his last drop of blood with the fear of divine chastisement and hope of His reward.

12. Hazrat Abu Darda and Hazrat Abu Zar (R. Anhum) describe that the Holy Prophet (peace be on him) states that Allah asks the son of Adam to perform four units (rak'ahs) of prayer in the first hours of the day for His sake. He will suffice for him for the rest of the day. (Abu Daud)

Note : These four units of the prayer are those of Ishraq or Chasht, 'Ishraq' means dawn or day break. But its salat is said after about twenty minutes from the sunrise. Chasht means the duration between the sunrise and meridian. Its prayer is said after about three hours from the sun-rise. It implies that if a man says these four units of prayer, Allah will be responsible for all his needs and necessities of the day.

Hazrat Imam Ahmad bin Hambal and Abu Yali also quote this kind of saying from Hazrat Atba bin Amiruljihni and Abu Hurratul Taifi also.

13. Hazrat Ali Karramallah Wajhahu quotes the Holy Prophet (peace be on him) to have stated that Allah says that no other man is so dear to Him as the man who performs all his dutied actions with full care and responsibilities. (Ibne-Asakar)



14. Hazrat Abu Sa'eed Khadri (R.A.) describes that Allah the Almighty, says that the mosques are His house on earth and those who worship in them actually build and populate them. (Abu Naim)

15. It is the glorious saying of Hazrat Anas (R.A.) that Allah says that the man who does three things with full care, responsibility and punctuality is His fast friend and he who destroyed them is indeed His enemy. These three things are prayer (Salat) fast (Saum) and bath after conjugation. (Ibnuttujjar)

16. It is the glorious saying of Hazrat Abu Amama (R.A.) that Allah says that a man ever says the voluntary prayers. Thus he wins His favour and intimacy. He grows so intimate that He becomes his power of hearing as well as seeing which he hears and sees with. He becomes his heart and tongue with which he talks and understands. When he prays to Him, He grants it when he asks Him for something, He gives. His most favourite worships done by His man are welfare of and giving advice to others. (Tibrani, Filkabir)

Note : The best worship of Allah is to do good to the creation of Allah and give good advice to His men for the sake of Allah only. A saying adds the word 'Muslims' to the text of the above mentioned Hadith. This means that it is the best worship of Allah to serve and do good to the Muslims.

17. It is the saying of Hazrat Abu Huraira (R.A.) that Allah says to the son of Adam that He will make him carefree and content and remove his poverty and need if he keeps himself free of His worship otherwise He will make him over-busy and will not stop his poverty and need. (Tirmizi, Baiqahi)

Note : If a man does not set himself free for the divine worship, he will be made busy with the worldly affairs and piece of work and will not have his needs and requiremants re-dressed.

18. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the deeds will submit themselves to the Graceful Presence of Allah in particular figures,

Salat will come and submit to say, "O Lord, I am Salat". Allah will reply that indeed it is good. Then the charity (Sadqa) will come and submit to say, "O, Lord, I am charity." Allah will say that indeed it is good. The fast (Saum) will come and will submit to say. "O, Lord, I am fast (Saum)". Allah will say indeed it is good. Last of all the Islam will come and submit to say, "O, Lord I am Islam". Allah will say that indeed it is good and He will add that He will put the men to task as well as forgive them on its account only. Hence, Allah says in His Book :

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

It means that he who seeks other religion than Islam will never be given a noble recognition and will be in an utter loss on the Day of Judgement. (Ahmed)

19. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that there is no better way of winning the divine favour and intimacy than disinterestedness in the world and there is no better way of performing full worship of Allah than discharging dutied deeds. (Quazai)

Note : If a man does not take interest in the world and the worldly affairs, he wins the favour of Allah and becomes quite close to Him. There is no better worshipper than one who performs the dutied action with full regard and care of all its minute details and particulars.

20. It is the saying of Hazrat Muqquqal Ibne Abbas (R.A.) that the Holy Prophet (peace be on him) states that Allah, the Almighty, asks the son of Adam to render his heart free for His worship; He will make Him care free, content and give abundance of livelihood to him, and not to be remote from him otherwise He will make his heart poor and his hands busy with different pieces of work.

Note : It signifies the same as described in the note of Hadith No 16.

21. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that if a man says prayers (Salat)

well in privacy, Allah declares that this man is His true servant.

(Ibne Maja)

Note : It means that he is not a pretender.

22. Hazrat Sa'eed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will ask where His neighbours are. The angels will submit to ask who are those who can enjoy the privilege of being His neighbours. The Divine Reply will come out in the form of interrogation where are those persons who recited the Holy Quran and populated the mosques.

(Abu Na'em)

Note : It means that those who recited that Holy Quran and populated the mosques deserve to be the divine neighbours.

23. Hazrat Ali Karramallahu Wajha quotes the Holy Prophet to have stated that Allah accepts the prayers (Salat) of the person who possesses the following qualities; he entertains others in His respect. He does not show to His creation that he is proud. He spends his days in the Divine Remembrance. He does not insist on his wrong-doing. He gives food to the hungry persons, provides accommodation for the strangers; is kind to his younger persons and honours his elder persons.

(Darqutni)

Allah adds that he is such a man as he asks Him for something and He gives. He accepts his prayers. He takes pity on him when he cries, weeps and humiliates himself in His Graceful Presence. In His Eyes He is like the Garden of Eden (Jannatul Firdaus) whose fruit and weather never change.

Note : He is better than the common men as the Garden of Eden is better than the other paradises.

24. Hazrat Anas (R.A.) describes that the Holy Prophet (peace be on him) says that when a caller (Muazzin) calls Azan, Allah puts His Hand on his head. He keeps it there as long as He calls. As soon as the Azan is over, Allah says that His man has spoken the truth and has witnessed the reality. He may be given the glad tidings. He is forgiven in respect of the distance through which his voice echoes.

(Wailami)



**Note :** The higher pitch of the voice, the greater will be the quantity of forgiveness.

25. Hazrat Abu Huraira (R.A.) says that when a man stands up to say prayers he remains under the Divine sight and when he looks side-ways, Allah says, "O son of Adam ! where are you looking. Who is better than I for you ? Pay heed towards Me. I am better than one whom you incline to look at." (Aqueeli)

26. A similar description has been made by Hazrat Huzaifa (R.A.). It describes that as a man looks side-ways in prayer for the first time, Allah asks him who is better than He that he looks at him. When he looks side-ways for the second and fourth time, He repeats the same question. When he repeats the question for the fifth time, He turns His face away from Him. (Wailami)

27. Hazrat Abdullah bin Zaid quotes the Holy Prophet (peace be on him) to have stated that he asked Allah, the Almighty, to prescribe the Salat of Chasht for his followers (Ummah). Allah replied that it is the Salat prescribed for the angels. If a man chooses, he may say it or may not. It may be said after the Sun has risen pretty high up the sky. (Wailami)

28. Hazrat Aqba bin Amir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a man is under the spell of certain knots. As a man begins to make ablution and washes his hands, one of the knots unties. Washing face unties the other, the Masah of head unties the third and the washing of feet unties the fourth one. Allah declares from behind the curtain that His man is treating his carnal desires. He is allowed to ask, whatever he wishes. He will get what he asks. (Tibrani)

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## 12—The Virtues of Sh‘aban, Ramazan and Eid

1. Hazrat Ali Karramallahu Wajhahu describes that the Holy Prophet (peace be on him) asks the muslims to worship Allah in the night and observe fast (Saum) on 15th of Shaban. Indeed, Allah descends to the Heaven of the world on the eve of the 15th Sha‘ban and continues to declare till the morning if there is one who asks forgiveness so that He may forgive him, one who asks livelihood so that He gives him the same and one who is trouble stricken and asks safety from the trouble so that He may give him the same and so and so. (Ibne-Maja)

Note : Descending to the Heaven of the world has been explained in the note of Hadith No. 10, chapter II.

2. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that there are ten to seven hundred fold rewards for pious actions of a man. But fast (Saum) is the exception. Allah says that it is for none but Him and none but He will give its reward. The man gives up the calls, his desires, and food for His sake. The fast-observing man gets two opportunities of pleasure : One at the time of breaking fast and the other at the time of seeing Allah. Of-course the smell of the mouth of the fast-observing man is better than that of musk in the divine view. None is desired to use abusive words while observing fast. If anyone happens to abuse or quarrel with him, he should tell him that he is observing fast.

(Bukhari and Muslim)

3. The son of Adam is given ten-fold rewards for every pious deed. This reward may multiply upto seven hundred-fold. Allah says that fast does range up with this calculation.

It is over and above it. Fast is for Allah's sake only and its reward too will be given by none but Allah. The fast observing man gives up his food and drink, keeps away from his own wife and renounces almost all the calls of his desire. The smell of the mouth of the fast observing man is better than that of musk. He gets two opportunities of pleasure; one at breakfast and the other of the divine interview. (Ibne Khazeema)

4. Hazrat Jabir bin Abdullah quotes the Holy Prophet (peace be on him) to have stated that fast is the shield. The man is saved from the fire of Hell due to it. The fast is for His sake and He Himself will give its reward. (Ahmad, Baiqahi)

5. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He likes that man the most who makes haste in breaking fast. (Tirmizi, Ibne-Khazima, Ibne Habban)

Note : The fast must be broken just at sun-set.

6. Hazrat Anas (R.A.) describes the Holy Prophet (peace be on him) says that Hazrat Gabriel (peace be on him) comes down with a party of angels in the night of values (Lailatul Qadr). These angels pray for the absolution of these men whom they find busy in the Divine Remembrance, standing or sitting. On Eid, the fast-free day, Allah shows that He is proud of the pious deeds of His men. He asks His angels what is the return of a worker who has completed his work. They submit to say that he must be given his full wages. He says to His angles that His slaves and maid slaves have performed the divinely prescribed duties. They have come out of their house for the Eid-prayer uttering His name and praise aloud. He having sworn by His Honour, Glory, Mercy and Highness, says that indeed, He will accept his prayer. Then, He addresses His men and asks them to return to their houses. Of-course He has forgiven their sins, changed their wrong-doing into noble deeds. The Holy Prophet (peace be on him) says that the people return from the mosque of Eid-prayer completely absolved and forgiven. (Baiqahi, Sh'obul Iman)



7. Hazrat Abu Huraira (R.A.) describes that the Holy Prophet (peace be on him) says that the prayer of three men is not rejected : fast observing fellow at the break of fast, just leader and oppressed man. Allah lifts the prayers of an oppressed man over and above the clouds and opens the doors of Heaven to them. Then, He says, swearing by His own Honour, that He will help him although a bit late. (Tirmizi)

Note : The just leader is the ruler who does justice to his subjects. "A bit late" means Allah, essentially, helps the oppressed man but sometimes due to certain mysterious wisdom He delays in help.

8. Hazrat Ibne Masood (R.A.) describes that the Holy Prophet (peace be on him) says that Allah declares that He does not need the renunciation of food and drink of the man who does not observe the fast through his limbs also. (Abu Naim)

Note : The actual objective of fast observation is to keep the limbs and part of body from sins.

9. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands the Kiraman and Katebeen not to put down any wrong-doing of the persons who observe fasts very frequently from among his men after the Asr prayer. (Hakim)

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## 13—The Virtues of Poor-Due, Alms-Giving and Charity

1. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands the sons of Adam (peace be on him) to spend in the way of Allah and He will spend on him. (Bukhari, Muslim)

Note : Man spends in the way of Allah and Allah gives him. Dar-a-Qatni adds to the above Hadith that Allah's right hand is full i.e. He spends days and nights but it never lessens.

2. Hazrat Anas (R.A.) quotes the Holy Prophet to have stated that Allah created the earth. It began to shake. Allah created the mountains and put them on the earth, then it stopped shaking. The angels were surprised to have seen the solidity and hardness of the mountains.

The angels submitted to ask if there was anything harder than the mountains. The divine reply was yes, the "iron". They again asked what was harder than that. The reply was, "fire." They repeated the question asking what was harder than that. The divine reply was, "the water". They, again asked if there was anything harder than that. The divine reply was, "wind." They, again asked if there was anything harder than that. The reply was that the son of man is harder than that for he spends in his way so secretly that even his left hand does not know what he has given through his right one. (Tirmizi)

Note : The wind is "unvisible." The almsgiving of a true Muslim remains so secret that it is seen by none. This pious deed overpowers the strong carnal desire.

3. Hazrat Abu Waqidullaise (R.A.) describes that Allah says that He has created the wealth so that people secure peace

of mind while performing Salat and pay off the Poor. If the son of Adam is given the gold and silver full of a valley he will wish for another. If he is given two such valleys, he will wish for the third.

Nothing but clay can fill his belly. Allah attends to one who repents and promises to sin no more.

(Ahmad, Tibrani, Filkabir)

**Note :** The real aim of the wealth is to maintain and continue "salat" and pay off the poor-due. But man is so greedy that there is no end of his desires and wants. His belly will get filled with the clay of grave. In other words, his love for the world and worldly things will be over only after death. The man who moves towards Allah and gets the divine help can remain saved from disaster. Valley is the lower region of the mountain.

4. Hazrat Ibne-Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says to the son of man that He has so much of wealth that can suffice his needs. But he wants so much that if given, it may put him to oppression and ruin. He is neither contented with a little nor is satisfied with abundance. If he spends his night and wakes up in the morning with good health and safe life and faith, and he has one day's supply of food, he must ignore the world. (Ibne Abi Baiqahi)

**Note :** Don't move towards the worldly attractions if you have one day's subsistence.

5. Hazrat Ibne-Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says, "Oh, son of Adam (peace be on him) there are two things. You have no control over either of them. First I have set aside a portion of your wealth for the time when you will be at the verge of death. The reason for that is that I may clean you and make you up. The second thing is the funeral at prayer said by my man at your dead-body." (Ibne Majah)

**Note :** The wealth set aside for the time of death may imply that the dying man is able to write Will for his wealth because



he will be able to enjoy the benefits and profits of his Will after death as it is profitable to say funeral prayer only after death.

6. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He has chosen this religion (Ishar) for himself. This religion has no capacity but the capacity of generosity and good manners. Man is asked to honour faith with generosity and good manners as long as he is Muslim.

(Ibne Asakar)

Note : These two things are very essential for religion.

7. Hazrat Abu Umama (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands the son of Adam to spend money abundantly in the way of Allah for it is better for him and to keep it is bad for him. There is no abuse in keeping it according to need. He is also commanded to start spending on one's wife, issues, and relatives. It must be remembered that the hand which gives is always better than one which receives.

(Baiqahi)

Note : The man is, at the first instance, responsible for the expenses of his wife, issues and parents. So these relatives are to be preferred while spending or giving money. The hand which gives is that of a generous man. Its detail is given in "The Key to the Garden of Bliss."

8. Allah says that He favours the generous and the generous favours Him.

(Wailami)

9. Allah asked who can be more generous than He.

(Wailami)

10. Allah says that he who spends in His way lends Him and he who says prayer (Salat) whispers to Him.

(Wailami)

Note : "Salat" is hymn.

11. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel (peace be on him) has conveyed to him that Allah says, "O men ! I have given you wealth. Then, I have asked you to lend me. If a man lends me out of what I have given with pleasure, I give him more in its

place very soon and store for his future. If I take away forcibly from a man and he keeps patience with the hope of the divine blessings, my mercy is essential for him and he is enrolled among the righteous fellows and allow My vision to him.” (Rafai)

**Note :** He who gives charity and alms out of his own pleasure and will get its return in world in the same coins and also will have the store of blessing in heavens on these accounts. He who keeps patience at the loss done to him by the divine command will also enjoy the divine blessings.

12. It is conveyed by Hazrat Hasan of Basra that Allah asks the son of Adam to deposit his treasure with Him. His wealth will neither sink nor be burnt, nor be stolen. Whenever, he will be in the due need of it, he will be given. (Baiqahi)

**Note :** spending in the way of Allah means depositing the money with Him. There is no risk of ruin in such a deposit. The man will be in the direct need of it on the Day of Judgement. Then it will be the most profitable.

13. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that there was a man among the predecessors of the Holy companions. He used to take out the small ones out of the birds' nest. The bird complained to Allah against it. Allah conveyed to it that if he repeated his action, he will be ruined.

He was going with a ladder to take out the baby birds. At the verge of the village, he met a beggar. He gave him a loaf of bread out of his food. He reached the tree, took out the baby birds; the parent birds saw but could do nothing. Then, they submitted to ask Allah that He had promised to ruin him if he repeated his action. Allah revealed to the birds asking them whether they did not know that He does not ruin the man through bad death on the day when he gives alms in His way.

(Ibne-Asakar)

**Note :** The man is not received to death on the day when he gives alms in the way of Allah.

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## 14—The Virtues of Tasbeeh, Tahmeed, Istighfar and the Holy Darood

1. Hazrat Abu Saeed Khadri and Hazrat Abu Huraira (R.A.) quote the Holy Prophet (peace be on him) to have stated that a man recites : Laa ilaaha, il-lallah wal-laho-Akbar,

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Allah verifies these words of the **مؤمن** in the words "None but He is worthy of worship and He is the greatest". When a man recites : Laa-ilaha-illallahu wahdahu La sharlika lahu,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Allah says that none but He is worthy of worship. None is His partner or associate. When the man recites Laa-ilaha il-lallahu Lahulmulku wa lahulmulku wa lahul hamdu.

Allah, the Almighty, asserts affirmatively that none but He is worthy of worship, His is the Kingdom and deserves all praise and adoration. When a man recites Laa ilaha il-lallah wala haula wala quwwata illa billah.

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allah says that indeed none but He is worthy of worship and the help of keeping away a man from bad deeds and that of moving him to do a good thing are under His Supreme Control.

The Holy Prophet (peace be on him) says that if a patient recites the above cited holy words during his sickness and expires, the fire will not burn him.

2. Hazrat Abu Huraira (R.A.) says that the Holy Prophet (peace be on him) asks if he should tell him a holy precept



(Kalima) which belongs to the treasure of the Paradise is under the Divine throne. The precept is.

Laa-haula wala quwwata illabillah ;

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allah the Almighty, says that the man worshipped and obeyed.  
(Baiqahi, Fi Dawat Alkabeer)

**Note :** When some one recites these words, Allah says : Aslama Wastaslama. *أَسْلَمَ وَاسْتَسْلِمَ*

This saying shows that the Paradise is situated below the Divine throne.

3. Hazrat Ibne Umar (R.A.) says that "Subhan Allah" is the worship of the creation. "Alhamdu lillah" are the thanksgiving words. Laa-ilaha illallah are the words of sincerity and devotion. The blessings of the recitation of Allahu Akbar fills up the heaven and the earth. When a man recites Laa haula wala quwwata illabillah, Allah says aslama wastaslama that the man worshipped and obeyed Him devotedly. (Rizeen)

4. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that once Hazrat Moses (peace be on him) submitted to request Allah, the Almighty, to teach him some words through which he might remember Him and pray to Him. Allah, the Almighty, asked him to recite laa ilaha illallah. Hazrat Moses (peace be on him) said that the entire creation recites these words. He wished that some special words could be taught to him. Allah, the Almighty, declared to Hazrat Moses that if all the seven heavens and all their inhabitants excluding Himself and all the seven earths were placed on one pan of a balance and these words on the other, the pan with these words would decidedly weigh heavier. (Sharahussunniah)

**Note :** A brief description of saying has been given under the head of "Monotheism".

5. Hazrat Abu Talha (R.A.) says that one day the Holy Prophet (peace be on him) came with an air of pleasure and joy on his holy face and said that Hazrat Gabriel (peace be on him)

visited and informed him that Allah asked him if he was not pleased with the matter that if one of his Ummah recited the Holy Darood once on him, Allah would send ten fold blessings to him and if one bade salutation to him once, Allah bade him salutations ten times. (Nisai, Darami)

6. Hazrat Abdurrahman bin Auf (R.A.) says that one day the Holy Prophet (peace be on him) came and entered a date garden. There he performed a very long prostration. Hazrat Abdurrahman (R.A.) feared that Allah had sent death to him. He drew close to him and began to look at him. The Holy Prophet (peace be on him) raised his holy head from the prostration and asked what had happened to him, then he disclosed his fear to him.

At this, the Holy Prophet (peace be on him) said Hazrat Gabriel (peace be on him) asked whether he should not give him glad tidings that Allah said that He would send blessings to the person who recited the Holy Quran on him and peace and security to the person who bade salutations to him. (Ahmad)

7. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He remains by the expectations of His man. He remains by him and in his company, when he remembers Him. Allah is very pleased with the man who repents and inclines towards Him. (The holy companion is given an example to illustrate the pleasure of Allah). A she-camel is lost into a jungle. After much search, the lost camel is found. The owner (the holy companion) is over-joyed at this. But Allah's joy and pleasure is greater than even that owner at the instance of that man who repents and promises sent to sin.

Then it is added that Allah moves a cubit towards the man who moves a span towards Him. He moves a couple of cubits towards the man who moves a cubit towards Him. He runs towards the man who walks towards Him. (Muslim)

8. A horse was brought to Hazrat Ali Karramallahu Wajhahu. He recited Bismillah having placed his foot in the

stirrup. He recited Alhamdu Lillah at having sat on its back. Then he recited this verse :

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ  
Subhanallazi Sakh-khara lana baza Wama Kunna lahu muqri-  
deen Wa-inna ila rabbena la-munqaleboon.

Then he recited Alhamdulillah and Allahu Akber, each three times. Then he recited :

الْحَمْدُ لِلَّهِ أَكْبَرُ  
Subhanaka inni zalamtu nafsī faghfiru ta-innanu La-yaghfiruz-  
zunooba illa anta.

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ  
After this, he smiled. Some one asked him why he smiled. He said that the Holy Prophet (peace be on him) also recited these words at the time of riding a horse and had also smiled. Hazrat Ali (R.A.) had asked Holy Prophet its reason. He said that Allah is very pleased with the man who recites Rabbighfirli zunoobi (Oh My Lord ! Forgive my sins). And Allah says that this man knows that none but He forgives the sins.

(Abu Daud, Ahmad, Tirmizi)

**Note :** The verse, cited here above means "the Entity that has brought the conveyance under our control is sacred although we do not possess the capability of bringing it under our control, indeed we are bound to return to our Lord."

9. Hazrat Anas (R.A.) describes that the Holy Prophet (peace be on him) says that the two angels who keep the record of the man put it up before Allah everyday. If Allah finds the abundance of prayers for forgiveness (Istighfar) in the beginning and the end of a man's record, Allah says that He has forgiven all the deeds recorded between the beginning and the end. (Bazaz)

**Note :** All the commitments recorded between the two ends are forgiven.

10. Hazrat Anas (R.A.) describes that the Holy Prophet (peace be on him) says that ten angels rush towards the man who recites :



Alhamdu lillahi hamdan kaseeran tayyiban mubarkan feehe  
kama yuhibbu rabbana wa yerdha

To write the blessings and reward for the recital of this prayer every angel cherishes the wish of having the chance of writing it down but gets confused at how to write and how much to record. They put up the matter before Allah, the Most Honourable. Allah commands them to put down as much as His man has recited. (The Holy Prophet swears by one under whose control is his soul as he describes that ten angels rush towards the man to indite reward for Him). (Ibne Habbab)

**Note :** The angels are commanders to indicate the words only and leave the matter of reward to Him.

11. It is the glorious saying of Hazrat Ibne Masood (R.A.) that Allah will command His angels about the person who recites the following supplication that verily this person made a promise with Him, so they must fulfil that promise. Then Allah will allow him to enter the Paradise. The text of the Supplication :

اَللّٰهُمَّ رَتِّ السَّمٰوٰتِ وَالْاَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ اِنِّيْ اَعْهَدُ اِلَيْكَ  
فِيْ هَذِهِ الْحَيٰوةِ الدُّنْيَا اِنِّيْ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ  
وَاَنْ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ فَاَنْتَ اِنْ تَكَلَّمْتَ اِلَى نَفْسِيْ تُقَرِّبْنِيْ مِنَ الشَّرِّ  
وَتُبَاعِدُنِيْ مِنَ الْخَيْرِ وَاِنِ اَنْتَ اِلَّا بِرَحْمَتِكَ فَاَجْعَلْ لِّيْ عِنْدَكَ عَهْدًا  
تَوْفِيْقُهُ يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

12. It has gloriously been described by Abu Moosa (R.A.) that the Holy Prophet (peace be on him) says that when the leader (Imam) recites Sami allahu limen Hamida, they (the followers) should recite Allahumma rabbana Wa lakal hamd. Indeed, Allah conveyed through the Holy Prophet that He heard the words of the man who praised Him.

**Note :** The Holy companions were addressees. Abu Moosa (R.A.) was one of them. They (the followers) were given these glad tidings But these are meant for all the Muslims of all the ages without any discrimination.

13. Hazrat Hakeem bin Abdullah bin Khattab makes the following narration through the source of Hazrat Unais, the son of Hazrat Hussain (R.A.) that the holy companion (R.A.) submitted to ask the Holy Prophet (peace be on him) what the verse :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

innallaha wamalaai katahu yusalloona alannabi means. The Holy Prophet (peace be on him) said that it was one of the mysteries. Had they not enquired of him about it, he would not tell them.

Then he explained that Allah appointed two angels for him. Whenever a Muslim hears his name and recites holy Darood, the angels tell that Allah may forgive that man. Allah and the other angels say "amin" in response to those two angels. (Tibrani)  
Note : One of the mysteries means it was one of Allah's secret.

14. Hazrat Abu Rafe (R.A.) describes that the Holy Prophet (peace be on him) says that Hazrat Gabriel (peace be on him) visited him and told him that when he happened to sneeze, he should recite the following.

الحمد لله بكرمه والحمد لله كفرجلاله

In its response, Allah would say that His man spoke the truth and was forgiven. (Ibnisni)

15. Hazrat Abu Darda (R.A.) describes that the Holy Prophet (peace be on him) says that when a man recites subhana Allah, Allah says that His man spoke the truth, adored His sanctity and praised Him. None but He deserves praise.

(Wailami)

16. Hazrat Jabir (R.A.) describes that the Holy Prophet (peace be on him) says that when a man calls "O' Preserver, O' Preserver," says that He is present, the man may ask whatever he wishes, He would give him. (Wailami)

17. Hazrat Abu Saeed and Hazrat Abu Huaira (R.A.) quote the Holy Prophet (peace be on him) to have stated that when it is scorcher, Allah lends His eyes and ears to the people

of the earth. When He hears that a man says that it is a very hot day and recites laa ilaha illallah in addition to Allahumma ajirni minannar-e-Jahannam. اللهم اجرنى من نار جهنم

(O, Allah ! save me from the fire of Hell), Allah commands the Hell that one of His man is seeking His Protection from its heat and He makes it a witness that He gives him the protection from it.

When it is a very cold day, Allah lends His eyes and ears to the people of the earth. When He hears that a man says that it is a very cold day and recites laa ilaha illallah in addition to Allahumma ajirni min zamhareeri jahannam اللهم اجرنى من زمهرير جهنم

Allah, the Almighty commands the Hell that one of His men is seeking His Protection from its 'zamhareer.' He makes it witness that He gives him protection from its "zamhareer".

People ask the Holy Prophet (peace be on him) what is the "zamhareer" of the well. He replies that it is house. The kafirs will be thrown into it. Their limbs will get disnumbered due to the severity of its coldness. (Ibnisni, Abu Naim, Ibnuttujjar)

18. Hazrat Jabir (R.A.) describes that the Holy Prophet (peace be on him) says that if a Muslim, with his face towards Qibla, in Muzdalifa after having returned from Arafat, recites one hundred times :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

laa-ilaha illallahu wahdahu la shareeka lahu lahu mulku  
wa lahu hamdu biyadihil Khair Wahua 'ala Shaen qadeer.

Then he recites Sura Fatiha one hundred times. After that recites one hundred times :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
ashhadu anla ilaha illallah wa ash-hado anna Muhammadan  
Abduhu wa rasooluhu :

After this, he recites one hundred times :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ



subhan allahi walhamdu lillahi, wa la ilaha illallahu wallahu akbar wala haula wala quwwata illabillah.

Allah, the Almighty, asks the angels what is the reward of this man for he has adored, appreciated and praised Him. He has described His Greatness, Loftiness and Glory. Also he has recited the Holy Darood on His Prophet. He asks the angels to be witnesses that He has forgiven him, accepted his intercession for himself and also will accept his intercession if he will wish to intercede on behalf of all Ahle-Muaqqif. (Baiqahi)

19. Holy Prophet (peace be on him) addressed a villager and said to him, "Oh Arab ! when you say Subhan Allah, Allah says that you spoke the truth. When you say laa ilaha illallah

Then, he recites Sura Ikhlas one hundred times and the Holy Darood one hundred times :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى  
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ وَعَلَيْنَا مَعَهُمُ  
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ  
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

Allahumma salle 'ala Muhammadin wa'ala ale Muhammadin  
Kamasallaita'ala ibraheem wa'ala ali Ibraheema innaka  
hamecdummajeed.

Alla humma barik 'ala Mohamaddin wa'ala ale Mohamma-  
din - Kamabarakta 'ala Ibrahima wa'ala ale Ibrahima innaka  
hamidum majeed

Allah says that he spoke the truth. When you say : Allahu Akbar, Allah says that you spoke the truth. When you say Allahummaghfirli, (Oh, Allah, forgive me). Allah says that He forgave you. When you say Allahumma arhamni (O Allah, take pity on me). Allah says that He took pity on you when you say Allahummar zuqni (O Allah, give me livelihood), Allah says that he did the same. (Baiqahi, Fishobliman)

20. Addressing Hazrat Umme Rafe (R. Anha), the Holy Prophet (peace be on him) said that when she intended to say prayer, she should recite each of the following ten times.

Subhan Allah, Alhamdulillah, Laa ilaha-illallah, Astaghfirullah

When she recited Subhan Allah, Allah would say it was for Him. When she recited Alhamdu lillah, He would say it was for Him. When she recited laa ilaha illallah, He would say it was for Him. When she recited Astaghfirullah, Allah would say that He forgave her. (Ibnisni)

21. Hazrat Anas (R.A) describes that the Holy Prophet (peace be on him) addressed Umme Saleem and asked her to recite each of the following ten times after her duties (salat) prayer.

Subhan Allah, Alhamdu lillah, Allahu Akbar.

After that she might pray to Allah whatever she wished. Allah repeated His promise thrice to accept such a prayer. (Abu yali)

Note : If the prayer is made for anything after the recital of above supplication, it is accepted.

22. Hazrat Abdullah bin Masood (R.A.) describes that the Holy Prophet (peace be on him) asked Hazrat Ma'az (R.A.) whether he knew the exesis of laa haula wala quwwata illa billah.

Then he told him that Hazrat Gabriel had heard the following exegesis from Allah and conveyed to him :

"None but Allah possesses the power to keep a person from the wrong-doing and help a man to do pious deeds." (Wailami)

Note : Only Allah keeps the man from evils and vices and only He can help a man to do pious things.

23. Hazrat Abu Bakr (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commanded him to instruct his follower (Ummah) to recite—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

laa haula wala quwwata illa billah .

ten times in the morning, evening and bed times. He would keep him safe from the worldly troubles at bad time, from the devil's pretence in the evening and from His own wrath in the morning.

## 15—\* Haj and its Concerns

1. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He made a man healthy, kept him well and broadened the 'scope of livelihood and means of earning continuously for five years but he did not go to Him continuously for five years but he did not go to Him and did not become His guest. Such a man is really bereft.

(Ibne Habban, Baiqahi)

Note : The man spent five years in health and wealth.

2. Hazrat Jabir (R.A.) says that on Arafat the day before the Day of Haj, (the 9th Zilhijja), Allah, the Almighty, moves down to the heaven of the world. Then He expresses the pride over the congregation of the holy pilgrims in the presence of angels and commands them to look at His men who have visited Him in such a plight as their hair is split, disturbed and dust covered. They call Him and are present in His Glorious Presence. He makes the angels witness that He forgave them. Then angels submit to point out that such and such a man or woman is a sinner. The Holy Prophet (peace be on him) says that Allah asserts that indeed He forgave them.

The Holy Prophet (peace be on him) says that there is no other day than Arafat, a day before the Day of Hajj, when such a great number of people is saved from the Hell.

(Sharahussunnah)

3. Hazrat Abbas bin Mirdas (R.A.) says that in the evening of Arafat, a day before the Hajj Day, the Holy Prophet (peace be on him) prayed to Allah to forgive his Ummah. He was informed that He forgave it but its sin of the exploitation of the right of

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\*1. Holy Pilgrimage at Kaaba, the House of Allah in the Holy city of Mecca.



people. He would surely take vengeance for the right and injury of the offended on an offender. The Holy Prophet (peace be on him) submitted to say that if He wished He could satisfy the offended by giving him the Paradise and forgive the offender. No acknowledgement was made for it in the Arfa-evening.

In the Muzdalifa morning, the Holy Prophet (peace be on him) repeated his prayer. His prayer about the offended was also accepted. The Holy Prophet (peace be on him) laughed or smiled over it. Hazrat Abu Bakr and Hazrat Umar Farooq (R. Anhumaa) submitted to offer with the compliment that their parents be sacrificed for him that they had never a sacred chance to see him smile on such an occasion, what made him smile and he might ever be smiling.

He explained that when the enemy of Allah, the devil, came to know that Allah accepted his prayer and forgave his Ummah, he began to throw dust on his head, shout and cry. He, Sal'am, added that he smiled at the devil's shout and cry. (Baiqahi)

**Note :** Muzdalifa is the name of place where the holy pilgrims spend their nights after having returned from Arafat.

4. Hazrat Aisha (R. Anha) describes that the Holy Prophet (peace be on him) says that there is no other day than Arfa, the day before the Hajj Day, when Allah sets such a great number of His men free from the Hell. Allah is very close to His men and expresses pride in the presence of angels and asks them what they intend to do. (Muslim)

**Note :** 'What they intend to do' means what they have assembled together from far and wide.

5. Hazrat Jabir (R.A.) says that he had heard the Holy Prophet (peace be on him) say that Allah had given Medina another name that is Tat ?

6. Hazrat Jareer bin Abdullah (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah had revealed to him that one of the three places, Medina, Behrain and Tanassareen,

at which he would stop, would be made the place of his migration.  
(Tirmizi)

**Note :** Allah had conveyed that the Holy Prophet might choose one of the three places for his migration. He chose the lighted city of Medina. He stopped there and it became the place of his migration.

7. Hazrat Zaid bin Khalid quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel (peace be on him) visited him and told him that Allah, the Almighty had commanded to him to instruct his holy companions to recite "Talbeeh" at the high pitch of their voice for it is one of the symbols of Hajj.

(Ahmad, Imam Malik, Ibne Habbab)

8. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that "Ka'aba", indeed the House of Allah, has a tongue and lips of Allah. It, verily complained to Allah that the number of its guests and visitors had grown very thin. Allah revealed to Ka'aba that He was about to create such a creation as would fear Him and prostrate Him and would love it so much as a pigeon loves its eggs.

(Tibrani)

**Note :** Allah may have meant the Ummah of Hazrat Muhammed (peace be on him) by this creation. "Creation" is for Bashari i.e. people.

9. Hazrat Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that if a man goes to perform Hajj with the money, not earned through lawful means, and raises the slogan : "Labbaik," Allah, the Almighty, responds "La Labbaik Wala Sa'adiyak" and his Hajj stands unaccepted.

(Wailami)

**Note :** The Hajj, in which the money earned through unlawful means is spent, is not accepted.

## 16—The Holy War, Martyrdom, Migration and their Concerns

1. Hazrat Ibne Abbas R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah swears by His Honour and asserts that He essentially avenges upon the offender later or sooner and He also avenges upon the man who comes across an offended man (a viction) and has power to help him but does not. (Abus Sheikh)

Note :—The man, who can help the offended man reward but does not, is also no less than an other.

2. Hazrat Ibne Umar R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says that He guarantees two things for a man who goes out to wage the holy war in the way of Allah; if He sends him home back, He does so with rewards and booty. If He grants him death, He will forgive him.

(Nisai)

Note :—The Holy Soldier is given either life with reward and booty or martyrdom with forgiveness.

3. Hazrat Ahas bin Malik R.A. describes that Allah says that the holy soldier, fighting for the mere sake of Allah, is under His protection. If He grants him death, He would make him the owner of the Paradise, if He sends him home back, He will award him booty and blessings. (Bukhari)

4. Hazrat Masrooq R.A. says that he asked Hazrat Abdullah bin Masood R.A. to explain this verse :

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يَرْزُقُونَ ۝

(Don't deem those persons dead who have been martyred in the way of Allah. They are alive and are given food by their Preserver).



Hazrat Masood R.A. replied that he had asked the Holy Prophet (peace be on him) to explain this verse. He had been very kind to tell him that the souls of the martyrs dwell in the wombs of the green birds. These are hanging from the Divine throne. These souls fly free throughout the Paradise according to their desire. They take repose there chandeliers. Inclining towards them, their Preserver asks them what they wish. They submit to reply what else they should wish for, they enjoy the freedom of moving throughout the Paradise according to their desire. Allah repeats this question thrice. At this repetition, they submit to say Allah that their souls are returned to their respective bodies to enable them to be re-martyred in His holy way. Seeing that they cherish no other desire, He leaves them to their blissful condition. (Muslim)

Note :—The green bird is the light body awarded to the souls of the martyrs. They express their desire to be revived so that they are able to test the martyrdom again and serve the holy faith. "He leaves them to their blissful condition." This means that Allah asks them no more.

5. Hazrat Ibne Abbas R.A. says that the Holy Prophet (peace be on him) tells his holy companions R.A. that Allah had kept the souls of their martyred brothers of Uhaq in the womb of green birds. Those wombs move across the streams of the Paradise and enjoy its fruit. They take repose and rest in the chandeliers hanging from the Divine Throne. As these souls enjoyed the tastes of food, drink and comforts of life, they expressed their desires if one could inform their brothers of the earth about their enjoyment so that they also grew disinterested in the world and did not hesitate in fighting holy war. Allah said to them that He would convey to them from their side and so this verse was revealed :

وَالْمُحْسِنِينَ الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

"Don't deem those persons who have been martyred in the way of Allah. They are alive and are given food by their Preserver.

6. Hazrat Abu Hurairah R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah shows His pleasure about two persons; one of whom martyrs the other and the two have the privilege to enter the Paradise. One fights in the way of Allah and is martyred. Then the murderer is helped by Allah to embrace Islam. He takes part in another Holy war. He is also martyred there. (Bukhari, Muslim)

Note :—First a Muslim fights and is martyred by a Kafir. Then that Kafir embraces Islam, takes part in another holy war and is martyred there. Thus, the two have the privilege to enter the Paradise. Allah has showed His pleasure about such two persons.

7. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah shows His pleasure about those men who are brought to the Paradise with their fettered feet. The other saying expresses that those who are brought to the Paradise with the chains round their ankles. (Bukhari)

Note : Some soldiers are made the prisoners of war. They are Kafirs. They come to the Muslim camps with fettered feet. Then they embrace Islam. Then they enter the Paradise. This signifies, that they are brought to the Paradise in chains.

8. Hazrat Jandab bin Abdullah R.A. quotes the Holy Prophet (peace be on him) to have stated that a man of the predecessors (of the holy companions) had been wounded. He cut his hand with a knife due to the severe pain of his wounds. The bleeding did not stop. So much so that he met his death. Allah said that His man made haste in giving away his life, He forbade the Paradise to him. (Bukhari, Muslim)

9. Hazrat Arbaaz bin Sarya R.A. quotes the Holy Prophet (peace be on him) to have stated that the martyred and the dead ones (those who died in their beds) would quarrel over those who have died of plague. The martyrs will argue that they are their brothers because they have been killed like them. The dead ones will argue that they are their brothers because they expired in their beds.



Allah will command them to see the wounds of plague-stricken persons. If they resemble to those of the martyrs, they will be with them. So it will happen. That is to say, their wounds will resemble the martyrs.

**Note :** Some sayings indicate that the man who dies of plague is a martyr. This saying corroborates them.

10. Hazrat Jabir (R.A.) says that one day the Holy Prophet (peace be on him) met and asked him whom he looked so sad and disappointed. He submitted to say to him that his father was martyred in the battle of Uhud leaving so many issues and some debt behind him. At that, the Holy Prophet (peace be on him) asked him whether he should give him a gladtiding that how Allah revived his father. Hazrat Jabir (R.A.) replied in the negative. The Holy Prophet said that Allah had never talked to anyone but He revived his father, called him to His Glorious presence and asked him to disclose his desire that He fulfilled it. His father requested Allah to give him the worldly life once more so that he be re-martyred in His way. Allah asserted that it had already been declared that those who died would not be sent to the world second time. Hence this verse was revealed. Wont deem those persons dead who have been martyred in the way of Allah.

(Tirmizi) وَلَا تُحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا الْآيَة

11. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that if a man paid visit to Him, after having come either to His House, His (Prophet's Mosque) or the Baitul-Muqaddas, and expired, he expired in the capacity of martyr. (Wailami)

**Note :** This holy saying conveys a gladtiding to those who have the honour to undertake the journey to visit either the House of Allah, the Mosque of Prophet or Baitul Maqdis and expire in the way. Such men die the death of martyr.

12. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that one of the inhabitants of the Paradise will be brought to the Glorious Presence of Allah. He will be



asked how he found his rank and place in the Paradise. He will submit to admit that he has been given the best place. He will be asked to express his desire. He will entreat Allah to send him back to the world so that he is martyred ten times. He desires to be martyred again and again because he has seen and enjoyed the rank and place given to him by virtue of it. (Mishkat)

13. Hazrat Ibne Masood (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the cases of murders will, first of all be decided on the Day of Judgement. A man clutching the hand of the other will be present and submit to say to his Preserver that he had murdered him. Allah will ask the reason. He will reply that his motive was to raise the Divine Honour. Allah will say it was for his sake.

Another man will come clutching the hand of the other and will submit to say that the man had murdered him. Allah will ask the reason. He will say that he murdered him to save the honour of such and such person. Allah will say that it is for that person's sake. He will be returned with sins.

(Naeem bin Hamed)

Note : The murder done for the sake of Allah's faith is crusade (Jihad). The other murders are sin. As the case of salat will, first of all be decided from among the worships; so the murder cases from among the public dealings.

14. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the martyrs will be occupying their seats on the pulpits of rubies very close to Allah under His Throne. These pulpits will be placed on the heaps of musk. There will be no shade with exception of that under the Divine Throne.

Allah will ask them whether He did not fulfil His words. The martyrs will submit to say that He did.

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## 17—Public Dealings & its Concerns

Hazrat Huzaifa (R.A.) quotes the Holy Prophet (peace be on him) to have stated that there was one of their (holy companions) predecessors. The angel of death came to him to take out his soul. At that time, he was asked whether he had done something good in his lifetime. He expressed his ignorance. He was again asked to ponder over his deeds. He replied that he was not aware of anything. He added that he remembered only so much that he transacted business with other. He had to receive balance from the customers. If the customer was rich, he extended the period of payment of dues. If he was poor, he forewent the balance due to the poor. Allah allowed him to enter the Paradise. (Bukhari)

**Note :** Muslim includes that Allah says that He is more capable in forgiving and for giving, so let the man be forgiven. That is to say the man had forgone the dues of His poor man, so He forgave him.

2. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will neither talk to nor look at the three persons with merciful eyes. 'One of them is perjurer. He perjures that the certain article was selling at higher price than the price at the later time. The second man is the perjurer who knowingly makes a false statement after taking an oath after the Salat of Asr with the view that he may wrongfully take a Muslim's property or possession. The third man is he who collects more water than his need. Allah will say that as he collected more water than his need for which he had not worked. He keeps His boons and blessing away from him. (Bukhari)

**Note :** It is the common habit of the most of the shopkeepers to perjure. The time after the salat of Asr generally brings roaring

business. Collecting more water than one's need is the rainy water that gathers in the ditches and pits. The people use it for the drink of their animals or irrigation. This water must not be kept under the private control. The common people must be allowed to use it for it is nature's gift. No body has specially exerted for it. He who unlawfully occupies it for his private use will be bereft of Allah's blessings on the Day of Judgement.

3. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He is the third partner to two business partners provided one of them does not indulge in breach of trust against the other. If one of them does so, He withdraws Himself from between them and the devil joins them. (Abu Daud, Razin)

Note : Allah says that He joins the two business partners. But He withdraws, if they indulge in breach of truth against one another. Razin shows that the devil joins them. Abu Daud does not indicate this fact.

4. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He will quarrel with the three persons on the Day of Judgement. One who made an agreement by the name of Allah but broke it. The second person is one who sold a free man and spent the money on himself. The third man is one who employed a worker and made him do his full work but did not pay his wages. (Bukhari)

Note : Making an agreement by the name of Allah means that so many persons while making some agreement with partners or some of them make Allah their witness on such occasions.

5. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (Peace be on him) to have stated that there was a man. He did no good things. Indeed, he used to pay off the debts of other persons. He sent his man to realize his dues with definite instructions that he should realize the dues from only those who were able to pay easily and forgo those who were not able to pay it. Might Allah forgo and forgive him also.



After his death, Allah asked him whether he did something good. He submitted to speak that he did no good thing. Indeed, he had a boy employed with himself. He used to pay the debts of others. He sent the boy to realise the dues with the instruction that he should realise the dues only from those who were able to pay it easily and should forgo the poor and the destitutes so that Allah also might forgo him. Allah asserted that He did forgo him. (Nisai, Ibne Habban, Hakim, Abu Naeem)

**Note :** Allah treated him so well because the man treated the borrowers politely.

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## 18—Knowledge and Good Advice

1. Hazrat Aisha (R. Anha) quotes the Holy Prophet (peace be on him) to have stated that Allah has revealed to him that He will make the way to the Paradise easy for the man who goes out to gain knowledge. He will give the Paradise to the man whom He bereaved of his eyes. The profundity of knowledge is better than plenty of worship. Piety is the essence of faith.

(Baiqahi, Fi Shobul Iman)

2. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Gabriel (peace be on him) to turn down a city with its inhabitants. Hazrat Gabriel pointed out to a man in that city, telling him that he had never disobeyed Him. Allah commanded him to turn down the city over that man and the inhabitants because the man about whom he said had never changed the air of his face for His sake.

(Baiqahi)

Note : He never sinned but also never showed resentment against the sins and never forbade the sinners to commit.

3. Hazrat Aisha (R. Anha) quotes the Holy Prophet (peace be on him) to have stated that Allah asks them to advise the people to do good and forbid them to do bad before they call Him and He refuses them. They ask Him for and He refuses to give. They seek help from Him and He does not help them.

(Wailami)

Note : The saying indicates that the people should continue advising good and forbidding bad, lest Allah should be angry with them and refuses to consider their prayers and requests.

Salba bin Hakam (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will grace the chair to decide

the cases and will tell the learned scholars that He had given them His knowledge and clemency with sole purpose of forgiving them, whatever be their condition and He cares for nothing. (Tibrani)

**Note :** Allah informs them; He forgives them by virtue of knowledge without putting them to test or trial and no one asks him why He has done so. He is quite carefree.

5. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that on the Day of Judgement, Allah will address the class of learned scholars and inform it that He had given knowledge so that He could show the relation which He had with it. Then He commands the scholars to stand up for He has forgiven them. (Targheeb)

**Note :** Knowledge shows the distinctive and marked relation of the scholars with Allah.

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## 19—Civility

1. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Adam (peace be on him) sneezed when Allah had created him and breathed His soul into him. At this, he uttered "Alhamdo lillah." Hazrat Adam (peace be on him) precised Allah at His command. Allah responded Yerhamu-kallah (Allah be kind to you, Adam). Then He asked Adam (peace be on him) to go to the assembly of the angels and bid them Assalamo alaikum. He did so. The angels responded wa alaikum Assalam wa rahmatullah. Then Hazrat Adam (peace be on him) came back. Allah told him that these were the mutual greetings and supplication for him and his progeny.

(Tirmizi)

Note : The Progeny of Adam (peace be on him) have been awarded that they should greet one another with assalamo alaikum and wa alaikum Assalam when they meet.

2. Hazrat Abu Huraira (R.A.) describes in another saying that Allah created Hazrat Adam in accordance with His own attributes. He was 60 zara tall. After having created him, He commanded him to go to the assembly of the angels sitting yonder, see how it received him and how it blessed him. The same would be the mutual greeting and supplication for him and his progeny.

Hence, Hazrat Adam went there and bade Assalamo alaikum. The angels responded wa alaikum Assalam wa rahmatullah. The angels added wa rahmatullah. The Holy Prophet (peace be on him) says that the person who will enter the Paradise will possess the Adam's physical stature and appearance. The creation continued to grow short gradually.

(Muslim)

Note : The primitive people were tall. 'Zara' is the measure of half a cubit.

3. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that if a man is able to indulge in drinking wine but gives it up, He will make him drink the wine of Hazeeratul Quddus, and if a man is able to use the silken clothes but does not use them, He will put the clothes on him in Hazeeratul Quddus. (Bazaz)

Note : Hazeeratul Quddus is name of a particular place where the people of the Paradise will be entertained.

4. Hazrat Yahya bin Saeed (R.A.) describes that he had heard Saeed bin Musayyib (R.A.) say that Hazrat Ibraheem Khaleel-ur-rahman (peace be on him) was the first person among the people who entertained the guests, circumcised, got moustaches and lip hair trimmed and saw the old age. He submitted to ask Allah what it was. Allah gave him reply that it was honour and eminence. He prayed to Allah to increase his honour and eminence. (Malik)

Note : Hazrat Ibraheem (peace be on him) started the customs of entertaining guests, circumcision and trimming moustaches. The old age has been declared the honour and eminence because man remains free from all-unnecessary indulgences and sins during his old age.

5. Hazrat Abu Omama R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah sent him in the capacity of the mercy as well as guide for all the worlds. Allah commanded him to destroy all the musical instruments, idols, crosses and all the belongings and matters of ignorance. Allah swore by His own Honour and said that if a man took even a mouthful of wine, He would make him drink the same quantity of the pus of the wounds of the people of Hell and if a man, gave it up for His sake and out of His fear, He would make him drink from the sacred ponds. (Ahmed)

Note : The Wine of Tahoor.

6. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says that there can be no greater offender than those who make like His creation, if they can do so, let them make an ant, a grain or a grain of barley.

Note : This is about the painters or those who draw the outlines of the living thing.

## 20—Hospitality, Pride, Cruelty and Kind Treatment

1. It is the glorious saying of Hazrat Umar Ibnul Khattab R.A. that Allah says that He elevates the man who entertains the guests for His sake. Hazrat Umar showed it through the demonstration of his palm by spreading it towards the earth and then turning and lifting the spread palm towards the sky.

(Ahmad, Bazaz)

Note : Allah elevates the honour and position of the man who entertains and amuses his guests for His sake. Hazrat Umar described it well. When he used the word "entertainment," he lowered his spread palm towards the surface of the earth. When he used the word "elevation", he turned and lifted the spread palm towards the sky. The man who humiliates himself like the first position of his palm, Allah elevates him like the second position of his palm.

2. Hazrat Ayaz bin Himarulmajashai R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to him that they should grow so hospitable that one is neither able to take pride over the other nor to offend. (Alittahafussina)

3. Hazrat Abu Saeed and Hazrat Abu Huraira (R. Anhum) quote the Holy Prophet (peace be on him) to have stated that Allah says that Honour and Greatness are His lower and upper sheets respectively. He would chastise the man who would struggle with Him for these sheets.

Note : Honour and Greatness are the special qualities of Allah. He who will own them will be punished.

4. Hazrat Abu Huraira (R.A.) describes this matter in this way that Allah says that Eminence and Greatness are two lower



and upper sheets. He will throw the man into the fire who will struggle for these sheets. (Ibne Habbab)

5. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah created the creation. After that, the compassion (womb) stood up and caught hold the Waist of the Most Merciful (Allah). Allah asked it to stop. It submitted to say that it is the joint for that who seeks protection from the discontinuation of compassion and break of relation. Allah asked it if it was not pleased with the fact that He should, out of His mercy, associate the person who associates it and break the person who breaks it. The compassion said that it was pleased. Allah said that so it will happen. (Bukhari)

Note : "Waist" is used for Huqui. The trouser's string is tied round it. In Arab, when a man wanted to complain or present his grievances to some one, the former held up the trouser string of the latter. This Hadith shows that after Allah had created the creation, the compassion or the relation as complainant stood up and held up the waist of the Most Merciful.

6. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that "Rahm" i.e. relationship has been derived from Allah's name "Rahman". Addressing "Rahm", Allah said that He would, out of His mercy, ameliorate the man who would ameliorate it and would deteriorate that man who would deteriorate it. (Bukhari)

7. Hazrat Abdurrahman bin Auf (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He is Allah. He is Rahman. He created "Rahm". He derived it from His own Name. Allah will ameliorate the man who ameliorates it. He will deteriorate the man who deteriorates it. (Abu Daud)

8. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He accepts the Salat of that man who entertains in respect of His Greatness and does not pose his eminence and greatness in comparison to Allah's creation. He spends no night in which he insists on

committing sins and no day during which he gives up the Divine Remembrance. He takes pity on destitutes, stranger, widow and trouble-stricken. He is the man whose light resembles the sun's light. Allah keeps him under His own protection. His angels protect him. He creates light for him in the darkness. He creates the patience and tolerance in anger and ignorance. He occupies a place among the people as the Garden of Eden (Jannatul Firdaus) does among the Paradises. That is to say he occupies an eminent place among the people.

9. Hazrat Ali Karramallahu Wajhahu quotes the Holy Prophet (peace be on him) to have stated that Allah says that He is over-furious with the man who oppresses such a man as have no other help than His. (Tibrani, Filkabir)

Note : A parentless or guardianless person who has no worldly help.

10. Hazrat Abu Saeed Khaḍri (R.A.) describes that Allah conveyed to the Holy Prophet (peace be on him) that he should seek the good and welfare among the kind persons of his Ummah. He should spend his life among them only, because His kindness exists among them. He should not seek the welfare among the hard-hearted fellows for His wrath and anger exists among them. (Qazai)

11. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He possesses all the power, he who wishes to enjoy the honour of the two worlds should obey the Most Powerful and Most Dominant. (Khateeb Baghdadi)

12. It is the glorious saying of Hazrat Abu Huraira (R.A.) that Allah says that He will elevate and raise the man to the place of Illyyin if he is polite, humble, hospitable not proud on his earth for His sake. (Abu Naeem)

Note : "Illyyin" is the loftiest place.

13. Hazrat Abu Omama (R.A.) quotes the Holy Prophet (peace be on him) to have commanded to keep from the pride, If

a man persists on pride-taking, Allah commands to include his name among the tyrants and cruel persons. (Ibne Abi)

**Note :** The proud man is included among the disobedient and cruel persons.

14. Hazrat Anas (R.A.) gives a glorious description that Allah tells an addressee that he prays ill of a man because he has offended him. On such occasions He is free to accept his evil prayers as well as his opponent's. He also can choose to delay their matter to the Day of Judgement and deal with them with largeness of His forgiving attribute. (Hakim)

**Note :** It all depends on the Divine Wisdom. If He chooses, He may destroy them, if He chooses, He may save them.

15. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands to be on good terms with relatives. This makes the pople strong in the world and is paying good in the Heaven. (Abde bin Hameed)

16. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will declare on the Day of Judgement, "You have wasted those things for which I commanded you and made you promise. You raised your status. Today I shall elevate My Own position and status and derogate yours. Where the God-fearing and pious people are ? Indeed he who is God-fearing is dear to Allah." (Baiqahi)

17. Hazrat Abu Darda (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a man is oppressed and is not able to take revenge. Nobody helps him. He lifts his face towards the sky and calls Allah. Then Allah says to His man that he is present and will help him sooner or later. (Wailami)

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## 21—The Ummah of Hazrat Muhammed Sal'am

1. Hazrat Umm-e-Darda (R.A.) says that she knew from Hazrat Abu Darda (R.A.) that he had heard the Holy Prophet (peace be on him) to have stated that Allah said to Hazrat Jesus (peace be on him) that He would create a people after him. They would praise Allah when they achieved what they wished and liked. They would expect the blessing and kept patience when they were under the circumstances which they did not like. They would not be wise and tolerant. Hazrat Jesus asked Allah how they would do the above things without wisdom and tolerance. Allah, the Almighty said that He would share His wisdom and tolerance with them. (Baiqahi, Fishobul Iman)

Note : Allah said that He would give the power of tolerance to the people otherwise, it is very difficult to maintain balance under the untoward and hard pressed circumstances.

2. Hazrat Sauban (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah shrank the earth for him. He had an opportunity to see all the parts of the East and West. Indeed, the kingdom of his Ummah was going to be set up on those parts which had been shown to him. He had been given two treasures, one of red and the other of white colour.

The Holy Prophet (peace be on him) prayed to Preserver that He might not destroy his entire Ummah though the general calamity of famine and also no non-Muslim despot might be allowed to dominate over his entire Ummah at a time. No non-Muslim king, ruler or despot might be allowed to capture all the kingdom of the Muslims and make them lawful for himself. In other words, one Muslim king might win the kingdom

of the other Muslim king and capture his kingdom to make the same lawful for himself but no non-Muslim might win all the kingdoms of all the Muslim kings at a time and make their occupied kingdoms lawful for him.

Allah, the Almighty, said that He never withdraws His command but indeed He accepted his prayers for his Ummah that He would never destroy his entire Ummah through the general calamity of famine and no enemy other than Muslim would be allowed to dominate over the entire Ummah at a time. No enemy other than Muslim would be allowed to occupy the Muslim kingdom and make it lawful for himself. If all the forces of the world unite together to dominate the Muslim community in general they will fail to do so. It is possible that some destroy some other and some imprison some other fellows.

3. Hazrat Ibne Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the ratio of the span of their lives to that of the preceding of Ummah is that of the span of times between the Salat of Asr and the sun-set to a day. The importance of this Ummah can be seen through this example. Some one wanted workers for the duration from morning till noon on a carot. The Jews and Christians worked for that duration on the prescribed wages. Again he offered the same wages for the duration from noon till the Salat of Asr. They again worked. Then he offered two carots for the duration from the Salat of Asr to the sun-set. The Holy Prophet (peace be on him) informs his companions that they would be the workers for the durations from Asr to the sun-set on double wages. At this, the Jews and Christians rebelled complaining that they were given less wages for more work. Allah asked them if He had violated the prescribed rubs and cut their fixed wages. They replied in the negative. Allah asked them why, then, they objected to it. It was His generosity. He was free to give anyone as much as, He liked. (Bukhari)

Note : Although the people of this Ummah have been given short lives, they have been given greater rewards.

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَنُصِّبِهِ

4. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that His true Muslim is dearer to Him than even some of His angels.

5. Hazrat Kaab (R.A.) says that he has found written in the Torah that Hazrat Muhammed (peace be on him) is His (Allah's) favourite. He is neither hard-tongued nor hard-hearted. He will not revenge the bad deeds on the evil-doer rather he will be excusing and forgiving. His place of birth will be Mecca and that of migration, Tayyiba. He will have his Kingdom in Syria. His Ummah will praise. It will praise Allah in its favourable circumstances and happy days as well as in untoward and hard pressed circumstances. His Ummah will recite Alhamdo lillah as it will enter a valley or some lower region and will recite Allah-o-Akbar as it will climb up a height. His Ummah will specially mark the solar motion and take special care about the sun's rise and fall. It will say Salat at its time. Its trousers will cover the half shins above the ankles. It will wash limbs of body in ablution. A herald will call from the heaven that the rows of the people of Ummah in Salat and those in the holy wars are alike. During their nights there will be a light round resembling the hum of the bees. (Masabeeh)

**Note :** The Torah fore-tells some of the qualities of the followers of Hazrat Muhammed (peace be on him) where it predicts about him. Their care about the sun-rise and sun-set is for the regularity of salat. They will wash their limbs in ablution. That is to say they will wash hands, face and feet etc. Their rows in Salat will resemble those in battlefield. This signifies their discipline. The light sound during the nights is the saying of Tahajjud prayer and weeping and crying before Allah in the darkness of nights. In the beginning, the centre of the Muslim Kingdoms will be Syria.

6. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a herald will call from the Divine Throne on the Day of Judgement addressing the followers (Ummah) of Hazrat Muhammed (peace be on him) that Allah



says that He bequeathed His own rights to them. Now their mutual rights are left, they may excuse one another and may enter the Paradise with His Mercy. (Ibraheemulmuqri filbaqra)

7. Hazrat Ummehani (R. Anha) quotes the Holy Prophet (peace be on him) to have stated that a herald will call addressing the man of monotheism that they may excuse one another and its return will remain due to Him. (Tibrani)

**Note :** If any one forgoes his right, Allah will give him its return.

## 22—The Holy Prophet Sal'am

1. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah created Adam and his progeny. The angels submitted to say to Allah that He had created the creation. Its people will eat, drink, marry and ride. So He might reserve the world for it and the Hereafter for them. Allah told them that He made this creation with His own hands and breathed His soul into its people. He would not similarise this creation with that creation for which He said, "be" and it was created.

(Bukhari)

**Note :** Allah gave a vivid clarification to the angels in respect of human being. Allah had distinguished them by creating them with His own power and breathed His own soul into them while He had created the angels by a word "be." So the human beings are the combination of glory and beauty. Therefore, they deserve both the world and the Hereafter.

2. Hazrat Abu Saeed Khadri (R.A.) quotes the Prophet (peace be on him) to have stated that Hazrat Noah (peace be on him) will be called on the Day of Judgement and be asked whether he had conveyed the Divine message. He will assert in the affirmative. Then his followers will be asked whether they had received the Divine message. They will reply that no prophet reached them. Noah (peace be on him) will be asked who are his witnesses. He will reply that Muhammed (peace be on him) and his followers (Ummah). Then the Holy Prophet (peace be on him) tells the companions that they will be called and will witness that indeed Hazrat Noah (peace be on him) conveyed His message to His people. Then he recites this verse :

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا

(I have created you as the Ummah of Justice so that you are able to varify others and the Prophets will stand witness at your verification and truth.) (Bukhari)

**Note :** The followers of the Holy Prophet (peace be on him) verify the assertion of Hazrat Noah (peace be on him and Hazrat Muhammed (peace be on him) will witness its truth.

3. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that one day Hazrat Ayyub (peace be on him) was taking a naked bath. The locuts of gold began to fall down on him. He began to collect them in his clothes. Allah called him asking whether He had not made him carefree from what he saw. Hazrat Ayyub (peace be on him) submitted to say that he was not carefree from His gifts, abundance and bestowing. (Bukhari)

**Note :** Allah had given him plenty of the gift but he could not remain carefree and without need when He made additional provisions for him.

4. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the angel of death visited Hazrat Moses bin Imran and asked him to comply with the command of his Preserver that is to say he should hand his soul over to him. Hazrat Moses (peace be on him) slapped an eye of the angel out. Returning, the angel submitted to say to Allah that He had sent him to such a man as does not want to die and slapped one of his eye out. Allah returned him his eyes and commanded him to revisit His man and ask him whether he wanted to live. If he did so, he should place his palm on the back of a bullock. He will live through as many additional years as will be the number of hair under his palms. He asked what afterwards. The angel replied that then he would die. He said that he would own death then and there. He requested His Preserver to draw him at stone-throw from the Baitul Muqaddas. Swearing by Allah's name, the Holy Prophet (peace be on him) said that he had been near Baitul Muqaddas, he would have shown them (the holy



companions) the grave of Hazrat Moses at a side of a path by a red rock. (Bukhari)

**Note :** Hazrat Moses (peace be on him) is known for his anger. It appears, that first the angel of death visited Hazrat Moses in the human figure and he did not recognise him as an angel so he slapped and injured his eye. Allah returned him his eyes. It means it got well.

5. Hazrat Abu Huraira quotes the Holy Prophet (peace be on him) to have stated that an ant bit one of the prophet, but all the ants were burnt at his command. Allah revealed to that prophet that he had got such a creation burnt as praised Him at an ant's bite. (Bukhari)

**Note :** He got as many ants burnt as were there in the vicinity. Allah said that the ants praised Him.

6. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that it does not say any of His men that he should consider himself better than Hazrat Yunus (peace be on him). (Muslim)

**Note :** Every prophet of Allah is better than one who is not a prophet.

Hazrat Ata bin Yasar (R.A.) says that he gets a chance to meet Hazrat Abdullah bin Amar-bin-Al Aas (R.A.) and asks him how the Torah describes Hazrat Muhammed (peace be on him). Swearing by the name of Allah, he says that some of his qualities described in the Torah have marked resemblance with those described in the Holy Quran. They are as follows : "O prophet, I sent you in the capacity of a witness, bearer of glad tidings, terrifier and savior of unlettered persons. You are My man and prophet. I gave you the name Mutawakkal (He who has resigned himself to the will of God). You are neither hard-tongued nor hard-hearted. You neither make a noise in the market place nor revenge wrong-doing through wrong means rather you forgive the wrong-doer. Allah will not give you death as long as you set the nation of Abraham to the right path. That the people may begin to recite la-ilaha illallah and their blind eyes are brightened with

the light of this Kalima (word), their deaf ears begin to hear and the covers from their hearts are removed.” (Bukhari)

**Note :** Darami quotes Abdullah bin Salam to have stated this Hadith. Allah sent in the capacity of witness that is to say will stand witness in favour of his Ummah. He will give glad tidings to his Ummah for its pious deeds and he will also terrify and frighten the people with the curse and chastisement in heaven by Allah.

8. Hazrat Ali Karamallahu Wajhahu was talking about a Jew who had embraced Islam. He told the Holy Prophet that he had been described in the Holy Torah like this.

“Muhammed (peace be on him) is the son of Abdullah. His birth place is Mecca. His migration place is Taiba. His capital will be Syria. He is neither hard-tongued nor hard-hearted. He neither shouts in the market places, nor behaves wrongly. He neither uses abusive words nor is impolite.” (Baiqahi)

9. Hazrat Aisha (R.Anha) quotes the Holy Prophet (peace be on him) to have stated that if he wished the mountains of gold might move along with him i.e. (he would grow overwealthy) but he did not like it.

He added that an angel visited him. His waist was as broad as Ka'aba. He said that Allah bade the Prophet Sal'am and asked whether he wished to be devoted prophet or the prophet with kingdom. He looked at Hazrat Gabriel before he gave reply to the question. He asked him to humiliate his carnal desires. Then he replied that he wished to be a devoted prophet. The saying of Ibne Abbas quotes it in this way that the Holy Prophet (peace be on him) looked at Hazrat Gabriel with the eyes seeking suggestion. He advised him to be humble. Then he gave reply to the angel that he wished to be a devoted prophet.

Hazrat Aisha Siddiqua (R. Anha) says that since then he had not been taking his food leaning against a pillow. He used to say that he ate food and sat as a slave did. (Sharahussunnah)

10. Hazrat Anas (R.A.) quotes Malik bin Sa'asat (R.A.) to have described a detail of the “Mercy”. The description includes



that after the five time prayer was prescribed as dutied worship and the Holy Prophet (peace be on him) started from there, a caller announced that He performed His duty and minimised the same for His men. (Bukhari and Muslim)

Note : Allah minimised the dutied prayers of fifty times to five times for His men but He did not minimize the quantity of the reward.

Hazrat Sabit Binai (R.A.) quotes Hazrat Anas (R.A.) to have stated that the Holy Prophet (peace be on him) describes the happenings of the Night of Elevation (Meraj).

“Buraque was brought to me. It was quardruped. It was white. It was tall. He was bit taller than an ass and a bit shorter than donkey. It was extremely speedy. Its legs jumped over the distance of human sight. I rode on it, reached Baitul Muqaddes. I tied the Buraque in the area which was used for keeping the prophet conveyance. Then I entered the mosque of Aqsa. I said two units (rakaat) prayer. I came out. Hazrat Gabriel presented two pots before me. One of them contained milk and the other wine. I took the milk-pot. The arch-angel said that I took up the nature. Then we rose up towards the sky.”

This holy Hadith describes the Prophet's visit of various heavens and his meeting with various prophets. It describes his meeting with Hazrat Abraham (peace be on him) in the seventh heaven, Sidratul Muntaha (final stop in the seventh heaven). The Holy Prophet (peace be on him) says that none of the creation is capable of describing the qualities of the final stop in the seventh heaven. He added that a revelation was revealed to him whatever it might have been. Fifty time prayers were prescribed as dutied worship to him. Returning, he reached Hazrat Moses. He asked what his Preserver had prescribed as dutied worship for his Ummah. He replied that fifty time prayers during day and night was prescribed. He asked him to go back to his Preserver and request Him to minimize the number of his prayers, for Ummah would not be so capable as to say so many prayers for he had already tried and tested the Bani Israel.



The Holy Prophet (peace be on him) says that he went back and submitted to state that the Preserver and the Lord might minimise the number of prayers. At his appeal, a subtraction of five time prayers was made. Hazrat Moses said that the Ummah would not be able to say even so many prayers hence he should re-visit Allah and request him to minimize the number. The Holy Prophet (peace be on him) adds that he continued moving between Allah and Hazrat Moses till Allah addressed Hazrat Muhammed (peace be on him) and said that there would be only five time prayers during a day and night and every time prayer will be worthy of tenfold rewards. Hence those five time prayers remained equal to fifty time prayers.

It has also been added that if a man makes up his mind to do a pious deed, one pious deed is written in his name whether he does it or not. If he does it, ten fold reward is written in his name in place of one. If a man makes up his mind to do some wrong, then nothing is noted in his name. Of-coure, if he happens to commit it, only one wrong doing is noted down against him.

Having received this command about the five time prayers, the Holy Prophet (peace be on him) came back to Hazrat Moses (peace be on him) and told him. He asked him to go again and request Allah to minimize the number further. The Holy Prophet added that he visited Allah many times so much so that he began to feel shy. (Muslim)

Note : He felt ashamed of repeating his request to minimise the number of prayers.

Hazrat Abu Zar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that he went to Hazrat Moses. He asked him to go to Allah again and request Him to minimise even that number of prayers. He went to Allah at his advice. Allah said that they were five in number but fifty in reward because His orders are never revised. (Bukhari, Muslim)

13. Hazrat Imam Jafar quotes his father, Imam Muhammed Baqar to have stated that a man from the clan of Quraish visited

his father Imam Zainul Abideen (R.A.) who asked the visitor if he should tell him some words of the Holy Prophet (peace be on him). He willingly consented to hear the holy words.

He (Hazrat Zainul Abideen) said that the Holy Prophet (peace be on him) fell ill. Hazrat Gabriel paid him visit and told him that Allah had sent him to visit him with that grand and lofty regard which was specially meant for him and wanted to know the things which He knew better than he (Prophet). He asked how he found himself. That is to say how he was. The Holy Prophet (peace be on him) replied that he found himself sad and afflicted. Second day, the arch-angel visited him and he gave the same reply. Third day too, he repeated his reply. An angel came with Hazrat Gabriel. His name was Ismaeel (peace be on him). He was the chief of one lac of angels. Every one of his subordinates was the chief of one lac angels. Ismaeel (peace be on him) sought permission to visit him. The Holy Prophet (peace be on him) enquired of Hazrat Gabriel who he was. He replied that he was the angel of death and sought his permission. He had never before sought permission nor would he ever seek permission of anybody in future. The Holy Prophet (peace be on him) would ask Hazrat Gabriel to allow him. The arch-angel would allow him on the Holy Prophet's behalf. He bade him salam. He addressed Muhammed (peace be on him) saying that Allah had sent him there so that he might order him to take out his soul. He would do according to His command. If he commanded to take out, he would do it. If commanded not to do so, he would not. The Holy Prophet (peace be on him) asked if he would act according to his command. Then angel replied in the affirmative because so were the orders of Allah that he must obey the Prophet (peace be on him).

Imam Zainul Abideen says that the Holy Prophet (peace be on him) looked at Gabriel who suggestively spoke that Allah is meeting with him. At this suggestion, the Holy Prophet (peace be on him) commanded the angel to take out his soul, so he did.

(Baiqahi, Fishobul Iman)

**Note :** This is a very long description. But it has been summarised according to the necessity. He felt afflicted because of the matter of the forgiveness of his Ummah and the future events.

14. Hazrat Adi bin Hatim (R.A.) says that he ~~was~~ sitting in the presence of the Holy Prophet (peace be on him). A man came and complained against starvation. Another man came and talked about the disturbance, loot and law-lessness on the road sides. Addressing Hazrat Adi, the Holy Prophet (peace be on him) asked him if he had seen Heera. If he enjoyed a long life, he would have the privilege to ~~see~~ a small caravan. It would start from Heera. It would go round Ka'aba. It would have no fear in the way but that of Allah. Also if he (Adi) enjoyed a long life, he would conquer the treasures of Cyrus (chosroes). Also if he enjoyed a long life, he would ~~see~~ that a man would come out with a handful of gold or silver in search of a man who could accept it but no such person would be available. Indeed one day every one of them (Ummah) would meet Allah in a way that there would be no interpreter between Him and him. Allah would question whether He did not send His messenger who might preach to him. The man would reply that He ~~was~~ so kind to do so. He would again ask if He did not give him wealth. The man would reply in affirmative. Then the ~~man~~ would look towards his right and left sides. He would see the Hell on both sides.

The Holy Prophet (peace be on him) asked his Ummah to save himself from the fire. He might even give away a piece of date in charity. Even if this much is not possible, one should try to ~~save~~ oneself through his sweet words. Hazrat Adi bin Hatim (R.A.) says that in his life time he saw a caravan that came from Heera to go round Kaaba. They had no fear in the way but the fear of Allah. He added that he was one of those who conquered the treasures of chosroes son of Harmuz. If they (the contemporaries of Hazrat Adi) lived they would see the prediction of the Holy Prophet came true that a man would come out with handful of wealth and no one would accept it. (Bukhari)

**Note :** Some people complained against poverty and lawlessness. The Holy Prophet assured them that those states of affairs would



not linger long. All the disturbance, lawlessness, and poverty would be removed as soon as Islam progressed. Hazrat Adi R.A. says that he saw with his own eyes the predictions of the Holy Prophet (peace be on him) came true. The others who would enjoy life would see the other prediction came true. The Hell on right and left sides signifies that after there is argument, there will be cuse. The sweet words are Subhan allah, Alhamdulillah. These words must frequently be recited. It may also mean that the man should use courteous and polite words while talking to someone.

15. Hazrat Ibne Masood (R.A.) quotes the Holy Prophet (peace be on him) to have stated that some one asked him what was "Mahmood." He told him that the chair would crack out of fear on the day when Allah the Almighty, would grace it although its width and vastness is more than the width and vastness between the earth and the sky. All of them (Ummah) will be presented stark naked and uncircumcised Hazrat Abraham would first of all be clad. Allah would command that His Khaleel (friend) be clad. Two of the white sheets of the Paradise would be brought. Next to him, the Holy Prophet would be given the clothes to put on. Then he would stand on the right side of Allah at a place. All the predecessors and successors would be envious of his status.

(Darami)

Note : Allah will grace the chair to decide the cases. The chair is smaller than the Divine Throne. It will be overwhelmed therefore it will crack producing a loud sound. It is known that a Kafir king had stripped off the clothes of Hazrat Abraham (peace be on him). Therefore, he will, first of all, be clad on the Day of Judgement. Hazrat Muhammed (peace be on him) will occupy a place in the praiseworthy space (Maquam-e-Mahmood). Seeing this, all will desire to get such a place.

16. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel visited him and conveyed that Allah asked him whether he knew him. He had elevated his remembrance. The Holy Prophet replied that

Allah knew it better. Allah said that not only He but the Holy Prophet (peace be on him) was also remembered with Him.

(Ibne Habban)

**Note :** For example, the Holy Prophet is remembered in Azan, Namaz and Kalima-e-Tauheed along with Allah.

17. Hazrat Ibne Abbas (R.A.) says that Allah revealed to Hazrat Muhammed (peace be on him) that He had got 70 thousand men killed avenging on Hazrat Yahya bin Zakaria (peace be on him) and He would get killed 70+70 thousand people avenging on his grandson. (Hakim)

18. Hazrat Abu Omama (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah had made an offer to him that He might change the pebbles and sand of Mecca into gold for him. But the Holy Prophet (peace be on him) submitted to say Allah that he desired to eat his fill and remain hungry alternate days so that he could express his humbleness and submissiveness on the day when he remained hungry and could praise and thank Him on the day when he was satisfied.

(Ahmed, Tirmizi)

19. Hazrat Abdullah bin Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah told Hazrat Adam (peace be on him) that He had offered His deposit to the earths and skies but they could not bear it and asked if he was prepared to bear it and whatever there was in it.

Hazrat Adam asked what good it would be to him. Allah told him that if he bore it out, he would be rewarded and if he ruined it, he would be chastised. Hazrat Adam said that he received the deposit and whatever there was in it. Not long before that, the devil got him turned out of the Paradise. That is to say within the period of a time that is between the Asr and Maghrib.

(Abusheikh)

**Note :** "The deposit" is referred to in the end of Sura-e-Ahzab. It is to stick to the commands of Allah against one's own will.

20. Allah told Hazrat Muhammad (peace be on him) that He would not chastise the man through fire whose name could be after the Holy Prophet's name.

(Wailami)

21. Allah told Hazrat Moses (peace be on him) that he would get as he would do. (Wailami)

22. Hazrat Ibne-Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that he enquired a few things of Allah. It would be better if he did not. He asked Allah whether one of his preceding prophets could revive the dead persons and one of them was given control over the winds. Allah asked him if he did not give him refuge finding him an orphan, did not show him path finding him in search of a way, did not make him wealthy finding him destitute, did not split his chest, did not remove the burden from over him due to which his waist was bending and did not elevate his remembrance. At the end of each enquiring statement, the Holy Prophet (peace be on him) said that indeed He did. Ultimately, he added that He did all the favours. It would be better if he did not ask Him this question.

(Hakim, Baiqahi, Ibne Asakar)

**Note :** Later on, the Holy Prophet (peace be on him) realised that Allah's favours with him were far greater than those with the preceding prophets. hence it would be better if he did not put that quest to Allah, the Almighty.

23. With reference to Abdullah bin Hawala, Hazrat Ibne Asakar quotes the Holy Prophet (peace be on him) to have stated that Syria should essentially be captured. He addressed the companions and asked if they knew what Allah had spoken addressing it. He said, "O Syria, I spread My hand over you." You are the most favourite city of Mine. I shall send My favourite people to you. O, Syria, You are the sword of my revenge, and the door of My chastisement. You are the place for pious people. The resurrection will take place within your territory."

(Tibrani, Ibne Asaker)

**Note :** The saying is very long but here a brief portion of it is given. The importance of Syria has been given in so many Holy Hadiths. This Hadith-e-Qudsee signifies its importance.

24. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated about the Night of Elevation



(Meraj) that when he reached the final stoppage in the seventh heaven (the Sidratul Muntaha), he was informed that it ~~was~~ the Sidratul Muntaha. There, Allah asked him to put questions. The Holy Prophet (peace be on him) submitted to state that He made friends (Khalil with Hazrat Abraham (peace be on him) talked to Hazrat Moosa, gave a very big kingdom to Hazrat Daud (peace be on him), softened the iron on his hand, and gave him control over the mountains, gave a very big country to Hazrat Solomon (peace be on him) gave him control over genie, mankind, devils and winds and gave him such a country that, after him was given to none, gave Hazrat Jesus (peace be on him) the knowledge of the Torah and the Bible, gave him curing capacity of blindman and lepers, saved him and his mother from the damned Satan and gave the Satan no way to them.

Allah told him that He made him His dear friend (Habeeb). He was remembered with honorific epithat of friend of Allah (Habeeburrahman) in the Torah. He sent him as apostle to the entire humanity, gave the title of the beginner and final to the Ummah, put up a condition to his Ummat that no sermon would be acceptable until it included the witness that he is His man and prophet, made him first as regards his creation and last as regards his apostleship, gave him Sura-i-Fatiha which had been given to none of his preceding prophets, gave him the best verse of Sura-i-Baqar from the treasures of the Divine Throne which had been given to none of his preceding prophets, and he made him start and terminate the apostleship. (Shifa Qazi Ayaz)

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## 23—The Glory of Holy Companions of the Holy Prophet Sal'am

1. Hazrat Umar bin Khattab R.A. quotes the Holy Prophet (peace be on him) to have stated that he put a question to Allah regarding the differences of opinion among his holy companions. He was revealed that his companions resembled the heavenly stars for Him. Some of them possess more light than others. But all of them possess it. He also learns something from their differences every one is on the right path.

Hazrat Umar R.A. says that his companions are like stars. The man may follow whom so ever he likes, he will get the guidance to the right path. (Razeen)

2. Hazrat Ali Karramallahu Wajhahu says that the Holy Prophet (peace be on him) sent Hazrat Zubair and Hazrat Miqdad R.A. to investigate into a particular matter. They reached the place of which they were given the address, There, they met a woman. They caught her and enquired of her about a secret letter. She replied that she had no letter at all. But they threatened her asking that if she did not deliver the letter, they would search her. This threat proved effective and she took the letter out of her bun and gave it to them. They went back with it. This was a confidential letter to the Kafirs of Mecca from Hatib Bin Balta. The Holy Prophet (peace be on him) called Hazrat Hatib to explain the matter. He submitted to the Holy Prophet (peace be on him) not to decide about him in a hurry.

He stated that the matter of fact was that he was not the inhabitant of Mecca by birth rather he had taken up to living up there. The others who had migrated with the Holy Prophet (peace be on him) were related to the people of Mecca, therefore,

their wives, children, property and possessions in Mecca were safe. As he did not have any relation with the people of Mecca, he made up his mind to oblige them so that they could keep his wife, children, property and possession safe like those of other migrants. He asserted that he did not indulge in the act of espionage on account of some deliberate heathenism or renegeation. The Holy Prophet (peace be on him) verified the statement of Hazrat Hatib R.A. and added that he spoke the truth in their presence. Hazrat Umar R.A. sought the Holy Prophet's permission to kill the hypocrite. The Holy Prophet (peace be on him) asked him if he did not know that Hatib R.A. had taken part in the battle of Badr and those who fought the battle were seen with the merciful eyes by Allah and He had added that they should do what they liked, the Paradise was essentially reserved for them. The other Hadith shows that He said that they were free to do whatever they liked. He had forgiven them. After this incident, the opening verses of Surah Mumtahina were revealed saying, 'O, believers ! don't be friends with those who are enemies between Me and you.'

(Bukhari, Muslim)

**Note :** Here this Hadith has been summarised in view of the present moments necessity. Allah had revealed to the Holy Prophet (peace be on him) about the confidential letter. He sent the holy companions whose names have been given above with the address of Rauza-e-Khakh where they had to meet a woman with that letter. The letter was found with the woman and brought to the court of the Prophet (peace be on him).

3. Hazrat Bureeda (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah had commanded him to love four persons for He too befriended with them. Some one asked the Holy Prophet (peace be on him) to disclose their names. He said that one of them was Hazrat Ali (R.A.) He repeated his name three times. Then he named Hazrat Abu Zar, Miqdad and Salman (R. Anhum). He re-asserted that Allah had commanded him to love them for He too befriended with them. (Tirmizi)

4. Hazrat Ibne Umar (R.A.) says that the Holy Prophet (peace be on him) was gracing the meeting of the Holy



companions with his glorious presence. Hazrat Abu Bakr Siddique (R.A.) sat by him with a blanket on himself. He had fastened it with a thorn.

Suddenly Hazrat Gabriel came and conveyed the salam of Allah to the Holy Prophet (peace be on him) and stated that Allah asked him that He saw Hazrat Abu Bakr Siddique (R.A.) with a blanket on him which he had fastened with a thorn in place of cloth button. The Holy Prophet (peace be on him) told the arch-angel that he had spent all his possession for him. The arch-angel asked the Holy Prophet (peace be on him) to convey Allah's salam to him and ask on His behalf that He asked him whether he was pleased with Him under those circumstances of poverty and starvation or sad. Hazrat Ibne Umar (R.A.) says that hearing this, Hazrat Abu Bakr (R.A.) broke to weep and said how he could be unhappy with his Preserver. He said, "I am pleased with my Preserver, I am pleased with my Preserver and I am pleased with my Preserver".  
(Maalimunnazeel Mabghavi)

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## 24—The Divine Rewards

1. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that on the Day of Judgement, first of all, the **man** will be called to explain about the good things given to him in the world. He will be asked whether he had not made him well and healthy and not given him the cold water in the world. (Tirmizi)

2. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the **son** of Adam will be brought like a lamb to the Graceful Divine Presence on the Day of Judgement. Allah will tell him that He gave him life, wealth, honour, and gifts, what he did for all these gifts. The **man** will reply to Allah that he collected wealth, increased and left behind its major portion in the world. He may kindly send back to the world so that he may bring all the wealth to Him. Allah will ask him to show Him what he had sent away from his worldly life to the heavenly one.

The **man** will again repeat his statement to Allah that he collected wealth, increased it, and left behind its major portion in the world. He may kindly send him back to the world so that he may bring all the wealth to Him. When it will be proved that the man had sent nothing from his worldly life to the heavenly life to the heavenly one. He will be commanded to be sent to the Hell. (Tirmizi calls it unauthentic)

**Note :** Tirmizi adds that the man will be called to explain about all the worldly goods and luxurious things. He has been compared to a limb. It means that he will be brought to the Divine Court in very humiliating manner. He left all his wealth behind himself in the world. He spent it in the way of Allah, he would have received the rewards in heavens.

3. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will ask the son of Adam on the Day of Judgement whether He had not given him horses, camels, women in his marriage and wealth and made him the chief. The man will admit that He did give all those things. Allah will ask him then where thanks and gratitude for that are. (Baiqahi)

4. Hazrat Abdullah bin Salam says that Allah will ask his man whether He did not give him health when he asked Him for it during his illness and did not get him married to a good wife of his own tribe when he asked Him for her. (Abus Shaikh, Baiqahi)

5. Hazrat Adi bin Hatim (R.A.) says that one day the Holy Prophet (peace be on him) gave a lecture to his companion.

“Oh, people, give charity out of the blessings i.e. wealth of Allah to save yourselves. Give away a ‘sa’ or a part of it or a handful of dates, whatever you can. Everyone of you has to meet Allah. He will ask him whether He had not given him eyes, ear, wealth and issues then what had he sent for himself ahead. That man will look his right, left, front and back and will find nothing. Then he will not be able to keep himself from that fire which will be in his front side. People keep away from the fire by giving a piece of date only. If it is also not possible. use good words.

(Ahmed, Tabrani)

Note : The Hadith has been summarised, ‘Sa’ is a measurement in Arab.

6. Abu Salma bin Abdurrahman bin Auf says that after his arrival at Madina, he spoke in his first speech :—

“People, send away something for the protection of your lives. That day Allah will ask without any interpreter or curtain between you and Him, whether you had not been given the wealth and His blessings, then what did you send away for yourselves. At that time, you will look your right and left and you will see nothing. You will find nothing but Hell in your front. Hence, whoever is able, should save himself from the Hell even if it is by giving a piece of date.

(Allahaifussina)



7. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a question will be put to loaves of bread, meat, sweet, ripe and unripe dates. Swearing by the entity under Whose control is his soul, he said that there were the good things about which Allah said. (Tibrani)

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(Summa latusalunna Yaumaizen anin-naeem)

This overwhelmed the holy companions and they worried very much. The Holy Prophet (peace be on him) asked them to recite Bismillahirrahmanirraheem whenever they got such good things then they must recite the following supplication, after having eaten it : (Alhamdo lillahillazi howa ashba'na wanema alaina Wa afzala) (Ibne-Habban, Tibrani)

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ

Note : The Holy Prophet (peace be on him) removed the fear and anxiety of his companions by advising them the above supplications in the beginning and at the end of eating the things.

## 25—Wisdom & its Importance

1. Hazrat Abu Huraira/R.A. quotes the Holy Prophet (peace be on him) to have stated that after having created wisdom, Allah commanded it to stand up. It did. He commanded it to turn about. It did. He commanded to face Him. It did. He commanded to sit. It did. After the compliance of all these commands, Allah said that He had created nothing better, more eminent, more qualitative than this. He added that He would accept the worships, give the rewards, recognise and show His wrath on its account. The rewards and chastisement are on its account. (Baiqahi)

**Note :** The learned theologians have questioned the authenticity of this Hadith.

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## 26—Abominations and Forbiddings

1. Hazrat Abdullah bin Masood (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that sight is one of the poisonous arrows of the devil. If a man controls it, out of the fear of Allah, He would create such qualities in his faith as he would feel their sweetness and delicacy within himself. (Tibrani)

**Note :** Keeping control over the sight and refraining oneself from looking at the forbidden things will inculcate a quality in faith. That is to say, Allah will change the weakness of the sin into the power of faith due to man's control over his sight.

2. Hazrat Shaddad bin Aus R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah has made it compulsory for everyone to oblige everything and everyone. Even if one has to kill someone, one should do it in a good manner. If one inclines to kill an animal, one should do it in a good manner. Everyone should essentially sharpen the knife before killing and give the animal ease and comfort. (Muslim)

**Note :** If one is to be killed as the punishment for murder, one should be killed in a very easy way. That is to say the attempts should be made to give as less pain as possible. Similar is the case with the animals. The skin also should be pulled only after the animal has become cold.

3. Hazrat Jabir R.A. says that Tufail bin Umar son of Wasi also migrated alongwith the Holy Prophet (peace be on him). A man, one of the tribesmen of Tufail, also accompanied him to migrate. By chance, the man fell ill. Due to the pain of illness, he cut the fingers with a knife. The fingers bled so much that he expired. Hazrat Tufail saw him in dream that he was in a good



position but his hands were covered. He asked him how his Preserver treated him.

He replied that Allah forgave him by virtue of his migration along with His Prophet (peace be on him). Hazrat Tufail R.A. asked him what happened to his hands for he saw them covered. He said that Allah would not mend what he damaged. Hazrat Tufail bin Umar R.A. described the whole things to the Holy Prophet (peace be on him). Hearing this, he prayed to Allah that He might forgive his hands also. (Muslim)

4. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah has allowed him to describe the cock whose legs touch the ground and neck is under the Divine throne, and it praises Allah in these words :

سُبْحَانَكَ مَا أَعْظَمُكَ

Subhanaka ma aazamuka

Allah responds that he who perjures by His name does not know His Eminence. (Abus Sheikh)

Note : Either it is an angel in the figure of a cock or the cock itself has been taught these praiseworthy words. However, the perjurers are warned.

5. Allah, the Almighty, commands not to deform His men. (Ahmed)

Note : During pre-Islamic age, people used to mutilate nose and ears. This deformed the human figure. Allah warns against it.

6. Allah says that first sight is meant for the man but what about the second.

Note : If a person happens to see a marriageable opposite sex, he or she may be excused but if a person looks at him or her knowingly, he or she is liable to be punished. Marriageable means fit for marriage. But here it has been used in special sense of the term. That is to say it has been used for the man or woman whom the other woman or man can marry. The two persons of

the opposite sex are not blood-relation as to forbid the marriage relations. Such persons are known as na-mahram in Urdu tongue.

7. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says to the son of Adam that he has helped with two lids, if his eyes struggle to look at His forbidden things, he should close them. He also has helped with two covers, if his tongue struggles for His forbidden things, he should close them. (Wailami)

Note : The Hadith has been summarised. Lids and covers are used for eye-lids and lips respectively.

8. There is an epistolary saying of Hazrat Hassan R.A. of Basra that drunkard will be brought drunk to the Divine presence. Allah will say that may he be ruined what he has drunk. He will say that he has drunk wine. Allah will ask him whether He has not forbidden him to drink it. He will say yes He did. Hence, he will be commanded to be thrown into the Hell.

(Abdurrazaq)

## 27—The Signs for the Day of Judgement

1. Abu Nawas bin Samaan R.A. quotes the Holy Prophet (peace be on him) to have described one-eyed imposter (Dajjal) and he gave a detailed description about him. He added that he who finds him should recite the opening verses of Surai Kahf which are meant to protect from his mischief. He said that the imposter would come out of a place between Syria and Iraq. He called the man of Allah to stick to their faith.

The Holy Companions (R.Anhum) asked how long he would live on earth. He said that the imposter would live for forty days. But one of the days would be equal to the span of one year, second day, equal to the span of one month, the third day, equal to a week and the rest of the days would be of normal duration. The Holy companions again asked whether they would say only one day's prayer when it would be equal to the span of one year. The Holy Prophet (peace be on him), commanded that they should say the prayers of the whole year by calculation.

He added that Allah would send Hazrat Jesus (peace be on him) under those circumstances. Hazrat Jesus (peace be on him) the son of Hazrat Mary would descend near the eastern minaret of Damascus. He would come down between the two sheets. He would be putting his hands on the wings of two angles. The drops would drip down his head when he would bend it and when he would lift it the same drops would sprinkle on him like pearls. He would kill the followers of the imposter. He also would kill the imposter at the place known as 'Lud'. Then he would reach the people who could be safe from the mischief and wrong-doing of imposter. He would wipe the dust off their faces and give them



the glad-tidings about their rank and position which they would enjoy in the Paradise. In the meanwhile, Allah would reveal to him that He had chosen so many people whom none can resist. Then he would be commanded to take them to Mount Sanai and protect them. Allah would send Gog and Magog. They would run from every prominent portion of the ground.

After having given the detail about Gog and Magog, the Holy Prophet (peace be on him) described how they would die and how Hazrat Jesus Christ (peace be on him) would climb down the Mount Sanai. He added the good and abundant blessings of the age. He also stated that a very sacred wind would blow on account of which the souls of every Muslim, man or woman, would be taken out. Only the most impious fellows would be left in the world. The shameful activities would grow so common in the market places as the asses do. So much so that the Day of Judgement would take them over. (Muslim)

Note :—The saying has been summarised.

2. Hazrat Ibne Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah has created a cock whose wings have been made up with pearls, jaspers and rubies. One of its wings is in the East and the other in the West. Its head approaches the Divine Throne and feet touch the space below the ground. When it dawns, the cock shakes its wings and says Subboohun, Quddoosun, Rabbanallahu Laa ilaha ghairuhu :

سُبُّوحٌ قُدُّوسٌ رَبُّنَا اللَّهُ لَا إِلَهَ غَيْرُهُ

At its crow, all the cocks shake their wings and crow. At the approach of the Day of Judgement, Allah will command this cock to shake off its wings and quieten its crow. It will warn the inhabitants of the Heaven and the earth against the fast approach of the Day of Judgement.

Note : The termination of the praising supplication the cock also is the mark of the approach of the Day of Judgement.

## 28—The Day of Judgement

1. Hazrat Abu Huraira (R.A) quotes the Holy Prophet (peace be on him) to have stated that Allah will fold up the earth on the Day of Judgement. He will fold up the heavens round his right hand and will command that He is the King, where the kings of earth are. (Bukhari)

**Note :** The right hand stands for the Divine Power.

2. Hazrat Abdullah bin Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that on the Day of Judgement, Allah will fold up the heavens and grasp it in His right hand. Then He will ask where the tyrants and despots are. After that, He will grasp the earths in His left hand (another saying asserts that He will grasp the earths in his second hand) and He will declare that He is the King where the tyrants and proud are.

3. Hazrat Abdullah bin Umar (R.A.) says that a Jew learned scholar visited the Holy Prophet (peace be on him) and started calling him by his name Hazrat Muhammed (peace be on him) that on the Day of Judgement, Allah would put all the heavens on one of His fingers, the earths on the next, the mountains and trees on the third, the underwater clay on the fourth and the entire creation on the fifth and then he would shake all his fingers and declare that He is Allah among the kings. Hearing this, the Holy Prophet (peace be on him) laughed with surprise. This laugh was the verification of what the Jew scholar stated. Then he recited the following verse :

وَمَا قَدَرُ اللَّهِ حَقَّ قَدْرِهِ وَالْأَرْضُ مِنْ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ  
وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

(The polytheists have not known the eminence of Allah they must have done. The entire earth will be on the grasp of His fist, the heavens will be in His right hand. He is quite free, and above all that is associated with Him). (Bukhari, Muslim)

**Note :** As he has spread the world and universes so He will shrink them. The Holy Prophet (peace be on him) verified the statement of the Jew scholar because the similar things had been stated in the Holy Quran. It is possible that what has been described as first in the Holy Quran was described as fingers in the Holy Torah.

3. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will address Hazrat Adam (peace be on him). He will say that he is present and He may please command him for he is prepared to obey the divine command as all the good is under the divine control. Allah will command him to separate the troop of the Hell. Hazrat Adam will submit to ask whether the troop of the Hell comprises those who will be thrown into the Hell. The Divine command will be that nine hundred ninety out of one thousand. Hearing this command, the child will grow old and the pregnant woman will have abortion.

The Holy Prophet (peace be on him) says that Hazrat Abu Saeed Khadri (R.A.) will see the people that they have lost their senses, not due to any intoxicant rather the curse of Allah is very severe.

The Holy Companions (R. Anhum) asked who would be one of them. He told them that they should receive the glad tidings. There would be one of you and thousand of Gogs and Magogs. Then he swore by the Sacred Entity under whose Supreme Control was his soul and stated that they (the holy companions or muslims) would be one fourth of the entire number of the inhabitants of the Paradise. Hearing this glad tidings, the Holy Companions (R. Anhum) shouted the slogan of Allahu Akbar. Then he said that they would be one third of the inhabitants of the Paradise. Again they shouted the slogan of Allah-u-Akbar. He said that they would be half of them. They



again shouted the slogan of Allahu Akbar. Then He said that they would be among the people as the black hair on the white bullock or white hair on the black bullock. (Bukhari)

**Note:** The number of Muslims among the progeny of Adam is quite uncountable and insignificant yet they would be half of the inhabitants of the Paradise.

4. Hazrat Abdullah bin Unais (R.A.) describes to have heard the Holy Prophet (peace be on him) say that Allah will collect all the men and call them. All, whether near or far, will hear His call alike. He will declare that He is the King as well as the Justice. (Bukhari)

5. Hazrat Anas (R.A.) says that he was present in the company of the Holy Prophet (peace be on him). He smiled and asked if he knew the reason why he did so. He replied that none but Allah and His Prophet (peace be on him) knew its reason. He said that he happened to smile at the talk which would take place between Allah and man.

Man would ask whether it was not His aim that he was not victimised. Allah, the Almighty, would say indeed, the same was His motive. The man would say that he would not deem any decision against him lawful unless his relatives witness against him. Allah would say that, that day his own carnal desires and Kiraman Katibeen (Recording angels) could be enough to witness against him.

The Holy Prophet says that the man's mouth will be sealed up. His limbs will be commanded to speak. So his limbs will describe the deeds of the man. Then his limbs and his words will be set free. The man will say to his limbs that may they be ruined, destroyed and far-removed, he was arguing for their relief.

(Muslim)

**Note:** The man will have confidence in his relatives so that he saves himself but Allah will give speaking power to his limbs which will speak out the reality about him: "His limbs and words will be set free". This means he will, again be allowed to speak. Then he will curse his limbs.

6. Hazrat Abu Huraira (R. A.) says that the companions (R. Anhum) asked the Holy Prophet (peace be on him) if they would be able to see Allah on the Day of Judgement. The Holy Prophet (peace be on him) asked whether they doubted to see the sun in the noon time in the cloudless sky. Their reply came in the negative. Again, he asked whether they doubted to see the moon in the full moon and cloudless night. The reply again came in the negative. Then he swore by the Entity under whose control was his soul and said that as they did not doubt to see the sun and the moon under the above cited natural conditions, they would have no doubt to see Allah on that day.

The Holy Prophet (peace be on him) says that having addressed one of His men, Allah will ask him whether He had not given him honour and respect in the world, the wife of his choice, the camels and horses under his control and the chance to become the chief and received the tributes from others. The man will reply that indeed He gave him all the things. Then Allah will ask him whether He had a belief that he would meet Him. The man will reply that he did not have an idea to meet Him. Allah will say to him as he forgot Him inspite of all these gifts given to him, He too will treat him this day likewise. The similar arguments will be made with second and the third man.

The man will say that he believed in Him, His Books and His Prophets. He said prayers (Salat) and paid the poor due. He will praise Allah as much as he is able. Allah will say that he will call witness for him. The man will think within himself that there is no one to stand witness against him. His mouth will be sealed up. His thighs, his flesh and his bones will witness against him. All this will be done so that the man may have no objection left. This will be the state of a hypocrite with whom Allah is displeased. (Muslim)

Note : There will be no doubt seeing Allah. Some of the men will admit that they did not have faith in him. Some of them will perjure there also. Then their limbs will be called to witness.



7. Hazrat Abu Zar (R.A.) describes that the Holy Prophet (peace be on him) says that he knows who will be the last man to enter the Paradise and to come out of the Hell. A man will be brought to the Glorious presence of Allah. Allah will command to present his light sins before him and not the grave ones. The man will be reminded of his every-day light sins and wrong doings. The man will accept them all. He will not dare refuse them. This man will be fearing that lest his grave sins should also be presented before him. In the meanwhile, Allah will command to give him one reward in place of one sin. Hearing this glad tidings and realizing the Divine Magnanimity, the man will speak out in a hurry that he had done some more deeds which he is not able to see here. Hazrat Abu Huraira (R.A.) says that he saw that the Holy Prophet (peace be on him) happened to smile he narrated this part of the Holy Hadith. Even the major portion of his teeth were visible in his smile.

**Note :** The man sees that he is getting a reward in place of sin, therefore, he will remind that his grave sins may be presented so that he gets more rewards. The Holy Prophet usually had slight smile on his lips. But that his smile was a bit unusual.

8. Hazrat Abdullah bin Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that indeed Allah will call one of his Ummah before the common people. He will put ninety-nine sheets of paper before him. Every one of the sheets of paper will be of the length of human sight. Addressing the man, Allah will ask him whether he denies any one of them or His recording angels have victimised him. The man will say that they have not done so. Again, Allah will ask him whether he had any objection to these lists. The man will submit to say that he does not. Then Allah will say to him that indeed there is one pious deed of his with Him and he will not be victimised at all. Then a piece of paper with the words ashbadu anla ilaha ilallah wa-ash-hadu Muhammadan Abduhu wa rasoolohu :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
written on it will be taken out.



Allah will command him to go where the records are weighed. He will submit to say that there is **no** comparison between this small piece of paper and these long sheets of the sins. The Divine command will assure him that he will not be victimised at all. The Holy Prophet (peace be on him) says that the heap of the record will be placed on one pan and that small piece on the other to weigh them. The small piece of paper will weigh far heavier than the heap of the records. Actually speaking, nothing is heavier than the name of Allah. (Tirmizi, Ibne Maja)

Note : The confession of monotheism of Allah and the Apostleship of the Holy Prophet (peace be on him) overwhelms all the rest.

9. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will command on the Day of Judgement to bring His friends close to Him. The angels will ask Him who are His friends. The Divine reply will be that they are Muslim mendicants. Those mendicant persons will be brought close to Him. Allah will tell them that He had not put them to straitened circumstances to insult them rather to enhance their status and glorify their rank and honour. Hence, they may express their desires to Him. Then they will be commanded to enter the Paradise forty years before the wealthy persons.

(Abus Sheikh)

10. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the pious deeds and sins will be brought and compared. If one pious deed of a man remains surplus, he will be allowed to enter the Paradise. (Tabrani)

11. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) that Allah will command the angels to scrutinize the record of His men's deeds and find out who asked Him for the Paradise, so that He awards him the same and find out who sought protection from the Hell so that He saves him from it.

(Abu Naeem)

12. Hazrat Abu Omama and Hazrat Hasan (R. Anhum) quote the Holy Prophet (peace be on him) to have stated that

the last man who will enter the Paradise without getting into the Hell will roll and toss with his belly on the bridge of Hell like a child, being beaten by his father. He wants to run away from his father but is quite unable to do so. This man will request Allah to send him to the Paradise and save him from the Hell. Allah will reveal to the man whether he will admit his sins if he is saved from the Hell and sent to the Paradise. Swearing by Allah's Honour and Glory, man will readily accept that he will admit sins if he is saved from the Hell and sent to the Paradise. So he will be helped to cross the bridge of the Hell. After that, the man will think lest Allah should send him back to the Hell if he admits his sins. Allah will command him to admit his sins. Swearing by His Honour and Glory, he will say that he committed no sins. Allah will say that He has witnesses against Him. This man will look at his right and left sides. He will find no witnesses at all. Allah will award the speaking power to his skin. His body will disclose his light sins. The man will say that his grave sins also are hidden. Allah will tell him that He knows his sins more than him and if he admits them, He will forgive him and allow to enter the Paradise. Hence the man will admit and all his sins will be forgiven and allowed to enter the Paradise. This is the case of a man whose rank is very low. Now the cases of the persons of high rank may be imagined in this light.

13. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will collect all the men of pious deeds in a maidan and command them to mark their pious and celebrated deeds which He has very kindly accepted. They may receive them. The men will submit to ask Him what to do with these pious deeds for He deserves them more than they do. Allah will ask them what He should do with the celebrated (Maroof) deeds for He Himself is Glorious and Celebrated. He will command them to give those celebrated deeds in charity to those whom they find same with sins. Hence these people will give them in charity to their sinful relatives whose sins will be as huge as the mountains. Those sinners will enter the Paradise due to these pious and celebrated deeds.

**Note :** Allah is Magnanimous. He forgives all the men whom he recommends and gives them back their glorious and celebrated deeds so that they may prove to be the means of the forgiveness of other sinful persons.

14. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will command on the Day of Judgement to separate those persons who kept themselves away from the devil's music. All such persons will be collected on the rocks of musk and ambergris. Then, He will command the angels to listen to their recitation of His praise and adoration. They will listen to such a voice which none else has ever listened to.  
(Wailami, Darqatni)

**Note :** These persons will be awarded supremely sweet voice because in the world, they had shunned devil's music or unlawful voice. They recite the praise and adoration of Allah in a most fascinating way.

15. Hazrat Sauban (R. A.) quotes the Holy Prophet (peace be on him) to have stated that some people of the pre-Islamic age will appear carrying their idols. Their Preserver will put them questions. They will reply that He sent them neither any Prophet nor His command, had His Prophet reached them, they would be among very obedient of His people. Allah will ask them whether they will obey if they are given some orders now. They will say that they will do. He will command them to go to the Hell. As they will approach it, they will see its fury and hear its terrific tumult. Returning, they will ask their Cherisher to save them from it. Allah will ask them whether they did not promise to obey the command. After making them promise, Allah will again command them to go to the Hell. They will move ahead but get disturbed. Returning, they will say that they do not possess the capability to undergo sufferings of the Hell. Allah will command them to get into it with all dishonour and insult. The Holy Prophet (peace be him) states that if they go into the Hell at His first command, it will get cold with peace and protection for them.  
(Nisai Hakim)



**Note :** Perhaps these will be the person whom the message of God's monotheism did not reach. But Allah know that they are disobedient by their own disposition. Therefore they will be sent to the Hell after the sufficient proof of their disobedience. (Tibrani)

16. Hazrat Abu Malik Ash'ari (R. A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that he has concealed three things from His men. If a man gets a chance to see them in this world, he will never commit a sin. If He draws the curtain from before Himself and the man enjoys the privilege to see Him, and if the man knows how He will treat the creation after its death and knows how He will grasp the earths and the heavens into His fists and declare that He is the king and none but He is the owner of the Kingdom. If He shows His men the Paradise and the things which He has prepared for them, They see it and believe it. If He shows His men the Hell and the chastisement and torture which He has prescribed for them and they believe it. Indeed, these things have been described to them so that they may do according to it. (Tibrani)

**Note :—**If a man sees Allah, the Paradise and the Hell, he will never commit sins.

17. Hazrat Ma'az (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will command in a loud voice which will not be terrifying "Men, I am Allah. None but Me is worthy of worship. I am the most generous of all. I am a better ruler than all. I am the best in account-taking. O my men ! you are under the spell of no one's fear. Also, you don't be afraid. Present your arguments and find convenience in your replies. All of you will be asked questions and your records will be checked. O My angels, make My men stand in rows to render their accounts." (Wailami)

**Note :—**The account-taking will be facilitated. They will not be treated harshly. No injustice or victimisation will be done.

18. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a man will be dragged to the Hell on the Day of Judgement. Seeing him, the Hell will begin to

shrink. Allah, the Almighty, will ask it what has happened to it. It will say that this man sought protection and safety from it. Allah will command to let his man go. (Wailami)

19. Hazrat Shabeeb bin Saadul Balvi states that a man will give the record of his deeds in which he will discover some pious deeds which he himself has never done. He will submit to ask Allah where have these deeds come from because he himself has not done them. Allah will say that they were due to the backbiting in which people indulged but he was not aware of them at all. (Abu Naeem Filmarfa)

**Note :—**People's backbiting added to his pious deeds.

20. Hazrat Abu Omama describes in Hadith No. 19 that an other man will be given the records of his deeds. He will find some of his deeds missing. He will submit to ask Allah whether he did not do such and such noble things. He will tell him that his noble deeds have been obliterated because of his back-biting. (Kharaity)

21. Hazrat Ibne Umar(R.A.)quotes the Holy Prophet (peace be on him) to have stated that first of all, the group of the mendicants and the migrants will enter the Paradise. These migrants and mendicants watched and guarded in dangerous hours. They complied with what they were commanded to do. If they had some need which the king could redress, they kept it within themselves without disclosing it till their death. Allah will call the Paradise on the Day of Judgement. It will appear with all its beauty, charm and fascination. Allah will enquire about his men who fought in His way for His sake and were afflicted and put to troubles. They fought Holy Wars in His way. Those men are allowed to enter the Paradise without any chastisement and account-giving. Hearing this declaration, the angels will prostrate and say that they praise and describe His Sanctity the day and the night then what about these fellows who are given preference over them. Allah will tell them that they are His men who fought Holy Wars in His way and were tortured for His sake. They will approach them through every door and will bid them Salam



saying that this is the return of their resolution. So they have well been given the last house. (Tibrani, Hakim)

**Note :—**They were so poor that they could not approach the kings or great men that they could their needs or grievances get redressed.

22. According to another saying of Hazrat Ibne Umar R.A. that Allah will command His angels to receive those mendicants and migrants who watched and guarded the boundaries of the Islamic kingdoms. The angels will submit to speak that, they being inhabitants of the heavens and His adorers and praisers, are commanded to welcome and receive them. Allah will say that they worshipped him and did not associate anything or any one with Him. The forts of the kingdom of Islam were defended by them. They were employed to keep guard and defend in the hours of danger. They did not disclose their needs and desire till the death hours. The angels will approach them through every door-way and will say that the peace and benediction be upon them for their resolution. So they were well given the last house. (Ahmad, Abu Naeem)

**Note :—**The mendicants and the migrants will so, thus, be treated.

23. Hazrat Anas (R.A.) says that the Holy Prophet (peace be on him) had been gracing their company one day. They marked that he smiled in such a way as his teeth were seen. Hazrat Umar R.A. asked him submissively with compliment that his parents may be sacrificed for him what made him smile. The Holy Prophet stated that two men of his Ummah will have a quarrel with Allah, the Almighty. A man will ask Allah to get his dues realised from his new brother for he had oppressively taken them from him. Allah will ask how it can be done. He has no virtue left with him. He will ask him to put all his sins on his brother.

Saying this, the Holy Prophet (peace be on him) will begin to weep. His eyes will begin to shed tears. He added that the day will be so severe that every one will be in need of getting his sins lifted by some one and be owned by him. Hence Allah will command the offended person to lift up his eyes to look at. He will



lift his eyes, to look at and ask who are those Prophets, the truthful persons and martyrs for whom these cities of silver and gold and the house of jewells are built. Allah will tell him that they belong to the person who pays for them. He will again ask Him who can own them. Allah will tell him that he can own them. He will ask how he can own. Allah will tell him that he can own it by forgiving his brother. The man will say to Allah that he has forgiven his dues. Allah will ask him to grasp his brother's hand and make him enter the Paradise. The Holy Prophet (peace be on him) advised the Holy companions to fear Allah and compromise among themselves for Allah Himself brings compromise between the two muslims. (Baiqahi, Hakim)

24. Hazrat Saeed bin Amir (R.A.) says that the muslim mendicants will be sitting shrivelled like pigeons. They will be asked to stand up to render their accounts. They will offer to swear by Allah's name and speak that they left nothing behind themselves, then what for the account. Allah, the Most Respectable, will say that His men spoke the truth. He will command the mendicants to enter the Paradise 70 years before the other men. (Tibrani, Filkabeer)

25. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that his friend Hazrat Gabriel had left him just then. He swore by the Entity who had sent him (Sal'am) with all truth and narrated that one of Allah's men worshipped continuously for five hundred years on the top of a hill of 30 square yards situated in the middle of a sea with the distance of hundreds of miles on all sides. Allah, the Almighty created a stream of sweet water on the hill for that devotee. Its current was as thick as a human finger. He grew up a pomegranate tree at the hill's foot which gave a fruit daily. Having climbed down, the devotee made ablution and ate the pomegranate. Then, he busied himself in worship and devotion.

The time of his death approached. He prayed to Allah for his soul to be taken out in the posture of prostration and his body be kept safe. He might be resurrected from the posture of

prostration on the Day of Judgement. Allah treated him according to his request. Hence, Hazrat Gabriel (peace be on him) added that he marked the worshipper in the same posture as he made his way up and down.

This man would be presented before Allah on the Day of Judgement. Allah would ask him to get into the Paradise out of His Mercy. The man would say that he should enter the Paradise on account of his pious deeds. This communication will be repeated twice. Then Allah will command to take account of what he did and what He gave to him. As the account-checking would begin, the worship of five hundred years will be the return of the gift of eyes only. The gifts of the remaining parts of the body would be additional. These would be nothing but the Divine Obligation. Allah would command to put His man into the Hell. He would be dragged towards the Hell. This man would request Allah to allow him to enter the Paradise out of His Owa Mercy. Allah would command to take him back. He would, again, be presented before Allah. He would ask him who created him. He would say that He created him. He would be asked who gave him strength to worship for five hundred years. He would again say that He did. He would be asked who sent him to the top of the hill in the midst of the water currents, who brought out a current of soft water stream out of the saltish water and who made the pomegranate tree to bear a fruit in the span of a night and day while its natural course is to bear fruit once a year. Allah also asserted that He was kind enough to grant his appeal that his soul might be taken out in the posture of prostration. The man would offer to speak that none but He did all the things. He would say that it was His Mercy and He was permitting him to enter the Paradise out of His Mercy. Hazrat Gabriel (peace be on him) told the Holy Prophet that all the substance and things are nothing but His Mercy and Blessings.

(Baiqahi Fishobul Iman)

26. Hazrat Huzaifa (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the rulers will be called on the



Day of Judgement. Some of them will be cruel and despots and some of them just. All of them will be commanded to stand on the bridge of the Hell. Allah will say that He has certain claims over them. Then the despot who remained cruel in his orders or who accepted bribe in deciding the disputes, and the one who gave ears to one of the contending parties in a suit, will be thrown into the depth of the Hell which will take seventy years to drop. Then the man who had crossed the jurisdiction will be brought before Allah. Allah will ask him who crossed the jurisdiction in passing Judgement. He will reply that he grew angry with the sinner for His sake. Allah will ask him whether his anger was severer than His. Then the man who had moderated the jurisdiction in passing judgement will be brought before Allah. He will ask him why he did so. He will reply that he felt pity on his culprit for Allah will ask him whether he is more generous than He. (Abu Yali)

Note : The man who crosses or moderates the jurisdiction of the Shariat will also be cursed and tortured. This Hadith does not describe the just rulers. The other Hadiths show that they will enjoy the shadow of the Diving throne.

27. Hazrat Ma'az bin Jabal(R.A) quotes the Holy Prophet (peace be on him) to have stated that on the Day of Judgement the mad, the insane and the minor fellows will be called to explain what deeds they did in their life time. The mad will say that had he been given wisdom, he would have done the best pious deeds, and no wise man would be more pious than him. The insane also will say the same thing that if he had been sane, he would have been better than all the other sane persons. The minor will say that if he had been grown up, he would have done better pious deeds than all the other persons of his age did.

Allah will ask them whether they are prepared to obey Him now. The three persons will say that they will obey the command. He will command them to go to the Hell. If they go to the Hell, it will not harm them. They will go towards it. It will eject the flames. They will think that the fire will burn the entire



creation. They will come back immediately and will submit to say that they came back because they saw its flames and considered that its fire will burn the entire creation. They will be given the same command the second time but they will again come back and will repeat the same submission. Allah will say that He had known that they would not do pious deeds before He created them. He had created them according to His Own knowledge and they are according to His knowledge. He will command the fire to grasp them. (Tibrani)

**Note :** The persons referred to above are to go to the Hell according to the Divine knowledge. So they will not obey Allah on the Day of Judgement also. Here the minor fellows may be the sons of kafirs.

28. Hazrat Adi bin Hatim R.A. quotes the Holy Prophet (peace be on him) to have stated that on the Day of Judgement some persons will be commanded that they may be taken to the Paradise. They will approach it, smell its fragrance and perfume and see the palaces and buildings built for the men of the Paradise. Suddenly, a voice will be heard that they may be taken back because they have no share in the Paradise. They will return under the spell of severe dejection and disappointment. No other person will have ever undergone such a severe dejection and disappointment. They will submit to their Preserver that if He had thrown them into the Hell before He showed them the Paradise and its material which He had prepared for His friends, it would be easier for them. Allah will say that He has done it to punish them. They were unfortunate because they committed over-grave sins against Allah in their private activities in seclusion and met the public very submissively and piously. They showed the people contrary to what they committed against Him. They feared people and not Allah, considered men greater than Allah, were pious for people not for Allah. Today, He will put them to torture and bereave them of all the blessings.

(Baiqahi, Ibne Asakar, Ibnuttujjar)

**Note :** As there will be difference between their public and private activities, they will be punished according to it that is to say they will be showed the Paradise but be sent to the Hell.

29. Waela bin-al-Asqua (R.A.) quotes the Holy Prophet (peace be on him) to have stated that on the day of Judgement a man will be resurrected who will have committed no sins at all. Allah will ask him whether he should be given the return of his deeds or be treated mercifully and obligingly. He will submit to say that Allah knows it well that he never disobeyed Him. He will command to compare His obligations with his deeds. So much so that no virtues will be left in his account. All the virtues will be spent out for the Divine obligation. Then the man will ask Him for His Mercy and Blessings. He will command to take him to the Paradise out of His Mercy and Generosity.

Another man will be presented before Allah. He will have done good himself and have committed no sins at all. He will be asked whether he had ever been friendly with His friend and inimical to His enemy. He will submit to say that he did not like to have any relation with any person. Allah will swear by His own Honour and Glory that he who has never loved any one of His friends and hated anyone of His enemies can never be helped with His Mercy and compassion.

(Hakim, Tirmizi and Tibrani)

30. Hazrat Ibne Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the people will be collected on the Day of Judgement and it will be announced where are the mendicants of this Ummah. They will stand up. They will be asked what they did. They will submit to reply that they were put to troubles but they kept patience, and their strangers were appointed kings and rulers.

Allah will say that they repeat the truth. They will be allowed to enter the Paradise many years before the other persons. The rulers and the kings will be left behind to undergo the extremeties and severities of account-giving.

The people asked where the perfect believers would be on that day. The Holy Prophet (peace be on him) said that they will be occupying their seats in the chairs of light. The clouds would honour over them to keep them under the shadow. The Day of Judgement would appear to them equal to normal moment.

(Tibrani)

**Note :** The day will not appear very long to the believers.

31. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the Holy Quran, mosques and Itrat (the Holy Prophet's wives and his issues) will be presented on the Day of Judgement. The Holy Quran will submit to speak to Allah that it was burnt, and torn to pieces. The mosque will submit to speak that it was deserted, was considered a worthless thing and was ruined. The Itrat will speak that it was removed, murdered, disturbed. All these will sit with folded legs and quarrel. Allah will say that these things belonged to Him and He was more worthy to decide about them.

(Wailami)

32. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will call a believer on the Day of Judgement to His close Presence and will say that He had commanded him to call Him and He had promised that He would accept his call. He enquired of him whether he called Him. He will reply that he did. Allah will, again enquire of him whether He did not accept his call whenever he called Him. He had accepted his prayer on such and such day when he had found himself in trouble and difficulties. The believer's reply will be in the affirmative. Allah will say that He had made him realize his desire quickly that day. He had also called him such and such day when he had found himself in difficulty but that day he did not realize his desired end. The man will submit to say that indeed that day he did not mark the effect of the prayer. Allah will say that He deposited it in the Paradise for him. Again He will say that he put his need before Him on such and such day but he did not find it redressed. The man will say that indeed it was not redressed. Allah will say that He deposited it in the Paradise for him. In this way, all the prayers of the believer are accepted



and granted. Some of them show their effects here on earth while the others are deposited as the reservoir in the Paradise for him. Seeing this, the believer will desire that all his prayers did not show their effects on the earth. (Hakim)

33. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will make an apology to Hazrat Adam (peace be on him) and will extend three excuses. He had revealed that He curses the liars, hates the promise-breaker, and have terrified against the false statement. If it was not the case, He would treat his progeny kindly in view of the extremities and severities of the torture which He has prepared for them. This is quite evident. He says to Adam that He will fill the Hell with all the human beings and genie if His Prophets have been falsified and He Himself has been disobeyed and opposed. He, again says to Hazrat Adam that He will chastise none of his progeny but the person about whom He knows that if he is sent back to the world he will re-indulge in mischief and will not keep away from his own propensity. He says to Hazrat Adam the third thing that He appoints him the arbitrator between Himself and his progeny. He may stand up by the balance and see the deeds being weighed. If a man's virtues are more than his vices by even the quantity of a musturd, he will be allowed to enter the Paradise so that Adam (peace be on him) may know that only the extreme offenders are sent to the fire. (Ibne Asakar)

Note : The resources of this Hadith are not authentic.

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## 29—Intercession

1. Hazrat Anas R.A. quotes the Holy Prophet (peace be on him) to have stated that Muslims will be stopped on the Day of Judgement. They will begin to cherish a desire that they may be interceded with Allah so that they secure relief from that place. They will approach Hazrat Adam, Noah, Abraham, Moses, Jesus Christ (peace be on them) one after the other. But all these prophets will be sorry to intercede on their behalf. Hazrat Jesus Christ (peace be on him) will advise the Ummah to approach Hazrat Muhammed (peace be on him) for all his past and future sins have been forgiven.

The Holy Prophet (peace be on him) says that they will approach him. He will seek permission to approach the Preserver and the Cherisher. He will be granted the permission. Seeing Allah, he will fall to prostrate. He will keep him in the posture of prostration as long as He will please. Then He will command the Holy Prophet Muhammad (peace be on him) to lift his head and speak, whatever he will speak, will be heard. His intercession will be accepted. His claims and demands will be met out. Then he (Sal'am) will lift his head. He will praise and adore the Preserver in the words which he will presently be taught. Then he will intercede with Allah for his Ummah. He will be allowed to take out a prescribed number of people. He will go out of that place, take out that prescribed number of people and take them into the Paradise.

Again, the Holy Prophet (peace be on him) will present himself into Glorious threshold of the Preserver and will seek permission to enter the House of His Preserver. It will be granted to him. Seeing Him, he will fall to prostrate. He will keep him in

this posture as long as He will please. Then He will ask Hazrat Muhammed (peace be on him) to lift his head and speak. He will be heard. His intercession will be accepted. His demands will be conceded. He will lift his head. He will praise and adore his Preserver in the words which will presently be taught to him. Then, he will intercede with Allah for his people. He will be asked to take out a prescribed number of people. He will go out of the place, take the prescribed number of people out of the fire and take into the Paradise.

He will present himself to the Glorious threshold of his Preserver the third time, seek permission to get into his Lord's House and it will be granted to him. Seeing Him, he will fall to prostrate. He will keep him in the posture as long as He will please. Then, He will command Hazrat Muhammed (peace be on him) to lift his head and speak. He will be heard. His intercession will be accepted. His demands will be conceded. He (Sal'am) adds that he will lift his head, praise and adore his Lord and Preserver in the words which will presently be taught to him. He will be allowed to take out a prescribed number of people. He will come out of the place, take the prescribed number of people out of the fire and take them into the Paradise. So much so that only those people will be left behind in the fire whom the Holy Quran has forbidden that is to say the people who will have to live in the Hell for ever.

The narrator says that after it, the Holy Prophet (peace be on him) will recite the following verse :

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

Very soon, your Lord will send you to the Elevated place (Maqam-e-Mahmood). Having recited it, he (Sal'am) said that the place of Adoration is one which the Preserver has promised their prophet (peace be on him). (Bukhari)

Note : The saying has been summarised. The House of Allah stands for the place of Adoration (Maqam-e-Mahmood). Where there Allah is praised and adored is His House. The words of



praise and adoration will be taught to him at the same moment. It means, he will not have the knowledge of it at that time.

2. There is a saying of Hazrat Anas R.A. that the people will be rubbing their bodies with one another. They will be rubbing together due to the overcrowd. They will approach Hazrat Adam (peace be on him) for intercession with Allah on their behalf. They will approach many other prophets one after the other. Finally they will approach Jesus Christ (peace be on him). He also will refuse to take the responsibility of interceding with Allah on their behalf and advise them to approach the Holy Prophet (peace be on him). They will approach him. He will say that he is prepared for it. Hence he will seek permission to get to the Glorious Place of Allah. It will be granted to him. He will be revealed the hymn and adoration so that he praises Him in the words. He does not remember those words at the time he describes this Hadith. He will praise Allah in the words in prostration. He will be commanded to lift his head and speak. He will be heard. His demands will be conceded. His intercession will be accepted.

The Holy Prophet will request Him to forgive his Ummah. He will repeat this appeal thrice. Then he will be commanded to go and take out those who have as much faith as a grain of barley. He will go and do accordingly.

He will return and praise Him in the same words in prostration. He will be commanded to lift his head and speak. He will be heard. His demands will be conceded. His intercession will be accepted. He will submit to request Him to forgive his people. He will repeat this appeal. Then, he will be commanded to go and take out those who have as much faith as a grain of mustard. Hence he will go and take out such persons.

He will return to His Glorious place and praise Him in the same words in the posture of prostration. He will, again be commanded to lift his head and speak for he will be heard, his demands will be conceded and his intercession will be accepted. He will address Allah calling his Ummah. He will be commanded

to go and take out those who have as much faith as the smallest possible grain of mustard. He will take such persons out.

He will present himself before Allah the fourth time. He will praise and adore Him in the same words in prostration, He will be commanded to lift his hands and speak for he will be heard, his demands will be conceded and his intercession will be accepted. The Holy Prophet (peace be on him) will submit to speak that he may kindly be commanded to take out of the fire those who have recited (La-illallah). Allah will say that it is not his due. But He will swear by His Honour, Glory, Highness and Greatness that He will take out of the fire whoever has recited La-ilaha illallah.

لَا إِلَهَ إِلَّا اللَّهُ (Bukhari)

Note : Three kinds of people have been described in view of the weakness of faith. They will be forgiven on the basis of intercession. The weakness of faith has been compared with a mustard grain. The fourth kind of people are deemed by some of the learned theologians as those who live at a distance from the common places of living and hence they can not have the privilege of knowing about the apostleship but are monotheists. Such persons will be forgiven out of the Divine Mercy.

3. Hazrat Abu Huraira (R.A.) says that cooked meat was brought before the Holy Prophet (peace be on him). He picked up one of its pieces and began to eat. After that, he said that he would be the chief of the people on the Day of Judgement. People would be standing before Allah to render their accounts. The sun would be brought down that day. People would be undergoing the unbearable pains and dejection. They would consult together to consider over the matter as who was competent enough to intercede on their behalf with Allah.

The Holy Prophet describes how they will approach Hazrat Adam, Hazrat Jesus Christ and others. Then he adds that Allah will command him to lift his head and speak for his demands will be conceded and his intercession will be accepted. He will request Him three times to forgive his Ummah. He will be commanded to make such men of his Ummah enter through the

door of Aiman as have to clear no dues or accounts. Those who will get through that door will also enjoy the share of those who will be going through other doors. Then the Holy Prophet (peace be on him) adds that the width between the two sides of the door is as much as between Mecca and Hajar. (Bukhari)

**Note :** The door of Aiman is the Right door. Hajar is a place at the distance of many hundred miles from Mecca.

4. Hazrat Abdullah bin Umar bin Al-As (R.A.) says that the Holy Prophet (peace be on him) recited the following words of Allah about Hazrat Abraham.

'O, Allah then idols have misguided so many people. He who follows me will be mine'

رَبِّ إِنَّمَا أَضَلَّلْنِ كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَّبْعُنِي فَإِنَّهُ مِنِّي

He also recited these words with reference to Jesus Christ.

(They are your men even if you put them to torture and anguish).

إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادِي

Then he lifted his hands and uttered, "my Ummah, my Ummah."

اَللّٰهُمَّ اُمَّتِيْ اُمَّتِيْ

Allah commanded Hazrat Gabriel to go to Muhammed (peace be on him) and tell him, that His Preserver knows more than he. He again commanded him to ask what made him weep. Hazrat Gabriel visited Holy Prophet (peace be on him) and asked him questions. He replied. He conveyed all the things to Him Allah commanded Hazrat Gabriel to visit Hazrat Muhammed (peace be on him) and convey to him that he would soon please him in respect of his Ummah and he would not disappoint him.

(Muslim)

**Note :** Reciting the verses referring to Hazrat Abraham and Jesus Christ, he felt like weeping. Shedding tears, he thought about the fall of his Ummah. Allah consoled him through Hazrat Gabriel confirming the forgiveness of his Ummah.

5. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have given a very detailed description about the visit and words of Allah. An announcer will announce on the



Day of Judgement that every party should follow one whom it worshipped in the world. All those persons who worship the deities other than Allah and those who worship idols, their cells or temples will fall into the Hell. Only those persons who do not worship any other deity than Allah will be left in the Ground of Resurrection. There will be pious as well as impious persons in it. Allah will show His Light to them and will ask them whom they are waiting for. Every party accompanied one whom it worshipped. They will tell Allah that they kept away from them in the world also. They were not their friends and companions, although they needed their support very much. That is to say they never became friendly with them although they acquired their support in respect of human needs. They always kept from them in the world. How they will go with them this day.

The saying of Hazrat Abu Huraira depicts that the worshippers of Allah will assert that this is their place so that their Preserver appears to them there and they will recognise Him. That is to say they will not go from there until their Preserver comes.

Hazrat Abu Saeed Khadri (R.A.) describes that Allah will ask them whether, there is any mark of distinction about their Preserver with which they will recognise Him. They will say that there is a mark. Then the curtain from the shine of light will be drawn. None of those persons who prostrate Allah sincerely in the world will be left from prostrating at the moment. Allah will make the backs of those persons like a wooden plank who prostrate to show others or out of the fear of some persons in this world. They will fall back instead of prostrating. A bridge will be set up across the Hell. The intercession will be allowed. The people will call, "O Allah, save". Some believers will cross the bridge in the twinkling of an eye; some, like the lightening, the other, like furious storm; some others, like the flight of the birds; some like fast horses; some will be tottering but will cross. Some will not be able to cross. They will fall down into Hell.

Hazrat Muhammed (peace be on him) swears by the Entity under Whose control is his soul and says that when believers will be released from the Hell, the absolved Muslims will quarrel with

Allah, the Almighty, over the matter of their Muslim brothers who till then, will be in the fire, so much so that none of them (holy companions) quarrels over the matter of his dues and sights. The Muslims will submit to say to Allah that these fellows observed fast (roza), said prayer (salat) and performed Hajj with them. They will be commanded to take out those persons whom they recognise. Their faces will be forbidden to the fire. That is to say the fire will burn the bodies of the sinners but their faces will remain safe. These absolved Muslims will take out innumerable people. They will submit to tell Allah that none of the persons about whom He commanded them to take out, is left behind. Allah will command them again to take out those persons in whom they trace the good of the quantity of a ducat. They will again take out innumerable people. They will be commanded to take out those persons in whom they trace as much good as a grain of sand. They will take out innumerable people. They will submit to say that no good is left behind in the Hell. That is to say all the Muslims have been taken out. Then Allah will say that the angels, the prophets and the Muslims have interceded. Now none but the Most Merciful and Most Generous is left, Allah will take out a handful of the Hellish people. They will be the persons who have never done any good. They will have been burnt to coal. Allah will put them into the canal of life. It flows in front of the Paradise. They will come out of it like a germinated grain on the accumulated refuse on the surface of the flood water. They will come out of it like a pearl. There will be a seal on the neck of every one of them. The seal will be inscribed with the words, "These are the fellows whom the Most Merciful." released He will allow them to enter the Paradise without any deed, any good and any welfare which they may have sent ahead. They will be told that they will enjoy the status and rank which they have been seen and many other like this. (Bukhari, Muslim)

Note : The shine will be uncovered. It points out to a light of moderate degree.

6. Hazrat Abu Huraira (R.A.) says that the Holy companions submitted to ask the Holy Prophet (peace be on him) whether



they would see their Preserver on the Day of Judgement. The rest of the description is according to Abu Saeed Khadri (R.A.) But it does not depict the matter of uncovering the shine. The saying describes it as follows. A bridge will be set upon the Hell. The Holy Prophet (peace be on him) says that he is the first of Prophets to cross the bridge with his Ummah. That day none, with the exception of the prophets (peace be on them), will dare to speak. The prophets (peace be on them) also will speak only this much "O, Allah, keep us safe." There will be very big thorny hooks in the Hell. The thorns will be like those of Saadan (an Arab thorny bush). Its hugeness is known to none but God. The people will get plunged into these thorns and feel their smarts according to their deeds. Thorns will be growing on each side of the bridge. Some of the people will be destroyed on account of their deeds that is to say they will fall down into the Hell. Some of them will get plunged but will come out and will cross the bridge in one way or the other.

After having taken the account of all the people, Allah will intend to take out the people who are the monotheists and stand witness for *Laa-ilaha-illallah*, None but Allah is worthy of worship. The angels will be commanded to take out those who worship Him. Recognising them, the angels will take them out. The mark of distinction will be that of prostration. Allah will forbid the fire to burn the prostration spot. The fire will burn the entire body of the sons of Adam but the head and those portions which rest on the ground in the posture of prostration. Such persons will be taken out of the fire. They will be quite burnt. The Water of Life will be poured on them. Every one of them will grow up like a germinated grain on the accumulated refuse on the surface of the flood water in the corner of a brook.

A man will be left in the mid-way between the Hell and the Paradise. He will be the last of Hellish people. He will get into the Paradise the last of all. He will be saying with his face towards the Hell, "O Allah, turn my face away from the side of Hell. The hot wind and burning storm have given me severe pain. Its flames have burnt me. "Allah will ask him if He accepts his



appeal. he will request Him for more facilities. Swearing by the Honour of Allah, he will assert that he will ask no more. He will make a very firm promise not to ask anything else. Allah will turn his face away from the Hell. Turning his face towards the Paradise, he will see decency, beauty and freshness. He will stand quiet as long as Allah will please. Then he will submit to say to Allah to send him to the Paradise door. Allah will remind him of his firm promise not to ask anything more. He will submit to say to Allah that he wishes that he is not the most unfortunate of His creation. Allah will, again ask him whether he will ask Him for no more if his request is granted. He will again make a very firm promise that he will ask Him for nothing else, Allah will move him upto the Paradise door.

The man will reach the Paradise-door. He will see its decoration, freshness, and joys. He will keep quiet as long as Allah will please. After that, he will submit to request Allah to get him into the Paradise. Allah will say that it is the great matter of sorrow that he is such a promise-breaker and will ask whether he did not give word not to ask anything more if He fulfilled his previous desire. He will submit to request Allah not to make him the most unfortunate fellow of His creation. Thus, he will continue to ask. So much so that Allah will happen to laugh at his persistent demands. After He laughs i.e. He is pleased, He will allow him to enter the Paradise. Then He will ask him to express his wishes and desires. He will continue to express them until he will have no more. Then Allah will ask him to ask Him for such and such things. He Himself will teach him how to ask for the things and how to wish desire. When he will have all his wishes realised. Allah will tell him that he is given all the things he wished and he will be given equal amount of it in addition. Hazrat Abu Saeed Khadri (R.A.) says that Allah will assert that he is given all his desired things and the ten-fold quantity will be added to the desired things. (Bukhari. Muslim)

7. Hazrat Abdullah bin Masood (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a man will enter

the Paradise last of all. His miserable plight will be as described here below :

He will walk a step and fall flat on his face. The fire will slap him. Thus, he will totter, stumble, stagger and cross the Hell somehow. He will face the fire and say that Entity is so Glorious that He set him free from it. He will admit that indeed Allah has given him what He has given to none of his pre-decessors or successors. Then a tree will be cropped up before him i.e. he will see a tree. The man will request Allah to draw him close to the tree so that he takes rest under its shadow and takes its water. Allah will ask the son of Adam whether he will ask him for nothing else if He grants his present appeal. He will promise not to ask Him for anything else after his present appeal is granted. But his Preserver and Cherisher will keep him needy for he will see such things as it will be beyond his control to appease his desires without realizing them.

Coming out of the Hell, he will see a shadowy tree. Allah will draw him close to it. He will enjoy its shadow. Another tree will be cropped before him. That is to say, he will view a better tree than the previous one. He will entreat Allah to draw him close to it so that he is able to enjoy its shadow and water and he will wish no other thing than this from Him. Allah will remind him of his previous promise not to ask Him anything else. Then again He will ask him whether he will wish no other thing than this if his present appeal is granted. This man will repeat his promise and pledge not to wish for anything else. His Perisher and Cherisher will consider him helpless. It will be beyond his control to appease his desires for the things which he views without realizing them. Allah will draw him close to the tree. He will enjoy its shadow and water. He will see the third tree which will be taller than the previous two trees. He will entreat Allah to draw him close to the tree so that he enjoys its shadow and water and will wish nothing else after it. Allah will remind him his firm promise and pledge not to ask Him for anything else. He will admit that he promised but now he promises that he will ask

Him for nothing if his third appeal is also granted. His Preserver and Cherisher will keep him helpless because he will see such things that it will be beyond his control to appease his desires without realising the seen things. Allah will draw him close to the third tree. As soon as he approaches that tree, he will begin to hear the inhabitants of the Paradise.

Now he will entreat Allah to allow him to enter the Paradise. Allah will ask him what can stop him to crave, wish and desire more and more as he does not discontinue his ceaseless appeals. Allah enquires of him how much will satisfy him or he should be pleased if He gives him something like the world with equal quantity of it in addition. The man will submit to ask whether He ridicules him or makes fun of him although He is the Lord and Preserver. He is free from such things.

Describing it, Hazrat Ibne Masood (R.A.) laughed and asked the audience why they did not ask him the reason of his laughing. The audience asked the reason. He said that when the Holy Prophet (peace be on him) was describing this saying, he also had laughed at the description of this portion. The audience of that time had asked the Holy Prophet (peace be on him) why he laughed. He had replied that he did so because Allah would laugh. (When the man will say these words, Allah yet would amuse him). This statement of the man would make Allah laugh.

Hazrat Abdullah bin Masood (R.A.) laughed in imitation of the Holy Prophet (peace be on him), while describing this reality that Allah would laugh. It means He would be happy and pleased.

Allah will reply the man that He does not make fun or ridicule. He is strong enough to do what He likes. (Muslim)

8. Hazrat Abdullah bin Masood (R.A.) says that when the man will entreat Allah to allow him to enter the Paradise, Allah will advise him to ask for such and such things. After he will ask out all the things and will have no desires at all to express. Allah will assert that these things have been granted to him with ten-fold rewards in addition.



Then the man will get into His House with two wives. They will be from among the nymphs of the Paradise. The two wives will say that all praise is meant for Allah who created him for them. The Holy Prophet (peace be on him) says that this man will say that nobody has been given what he has been awarded.

(Muslim)

Note : Seeing the profusion of Allah's rewards, he will think that nobody must have got so much.

9. Hazrat Abdullah bin Masood (R.A.) quotes the Holy Prophet (peace be on him) to have stated that without doubt he knows the man who will come out of the Hell last of all and get into the Paradise last of all.

The man will come out of the hell dragging himself by his hips. Allah will command him to get into the Paradise. He will come to the Paradise. He will guess that it must have been full. He will say to Allah that he has found it quite full that is to say there is no accommodation left in it. He will be commanded to get into the Paradise. He will be given something equal to the world with ten-fold of it in addition. The man will ask whether He makes fun of him although. He is the King and Emperor. Hazrat Abdullah bin Masood says that the Holy Prophet smiled while he was describing this saying to the extent that the upper part of his teeth could be seen. It is said that he will be the man of lowest class.

(Bukhari)

10. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah has promised him to allow four lacs of his Ummah to enter the Paradise without account-taking.

Hazrat Abu Bakr (R.A.) entreated him to increase the number. The Holy Prophet (peace be on him) joined his palms to form a scoop and stated to let this much be added. Hazrat Abu Bakr (R.A.) repeated his request to increase the number. The Holy Prophet (peace be on him) repeated his above action. Hazrat Umar (R.A.) asked Hazrat Abu Bakr (R.A.) not to insist. The latter asked the former that it would be of no harm if Allah allowed all of them to enter the Paradise without any trial or test.

Hazrat Umar (R.A.) said that indeed if Allah wished He could allow the entire creation to enter the Paradise within the quantity of the scoop of the Holy Prophet's joint palms. The Holy Prophet (peace be on him) verified the statement of Hazrat Umar (R.A.)

(Sharahussunnah)

11. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that after all the men of the Paradise and all the men of the Hell will get into their respective places, Allah will command to take out these fellows who possess even as much faith as a grain of mustard. Hence, the men of faith will be taken out. They will be burnt all over. They will appear like coal. All of them will be put into the canal of life. They will develop fresh flesh in it as they (companions) must have seen the accumulated refuse on the surface of flood-water in the corner of a brook. A grain germinates out of it. It is yellow. It remains folded.

(Bukhari)

Note : There will be resemblance between the developed flesh of the men and the germinated grains.

12. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel (peace be on him) has said to him that Allah will ask him on the Day of Judgement that He sees Mr. X son of Mr. Y in the row of the men of fire. He will submit to reply that he has not seen any good of him that can benefit him this day. Allah will say that He heard them recite "O Hannan, O Mannan." in the world. Hazrat Gabriel (peace be on him) says that when he will be asked, he will enquire whether there is Hannan and Mannan other than Allah. He will catch hold of his hand and take him out of the row of the men of Hell and make him stand in the row of the men of the Paradise.

(Hakim Tirmizi)

13. One of the Holy companions (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah will command the small children to get into the Paradise. They will submit to demand that their parents too may kindly be allowed to enter the Paradise. Allah will say that He sees that they delay or decline

in such a way as they want something. They will again request about their fathers. Allah will command them to enter the Paradise with their fathers. (Ahmed)

**Note :** In the last two sentences, only "father" is used. But it is considered that their request will be about their parents i.e. they will be allowed to enter the Paradise with their parents. This description is about the Muslim children.

14. Hazrat Huzaifa (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah asked him how to treat his Ummah. He (Sal'am) replied that He was all powerful. They are His creation and people. Allah repeated the question three times. Every time, the Holy Prophet (peace be on him) gave the same reply. He told Hazrat Muhammed (peace be on him) that he would not put him to shame regarding his Ummah. Allah gave him the gladdening that first of all seventy thousand people will accompany him. Everyone of those seventy thousand would further be accompanied by seventy thousand people. They would have to render no account. After that, a message would be conveyed to him that he might demand, it would be conceded, his prayer would be accepted. He would ask the messenger whether his Lord and Preserver would give him what he begged. The messenger would say that he had been sent to him with the same purpose of fulfilling his desires. (Ahmed bin Asakar)

15. Hazrat Abu Huraira (R.A.) says that when Allah will intend to take the monotheists out of the Hell, the Kafirs will taunt those Muslims who will be in the Hell on account of their sins that they believed and they disbelieved in the following words :

"You and we lived together in the world. You believed and we disbelieved. You verified the prophets, we falsified them. You confessed and we denied. But today, these things gave you no benefits. We, all are equal today. You as well as we are tortured and chastised. We as well as you will live in the Hell for ever."



Allah will be over-furious at this taunt of the Kafirs and the intercession will begin. (Hakim Tirmizi)

Note : The saying has been summarised.

16. According to a detailed saying of Hazrat Abdullah bin Masood (R.A.), a man visited the Holy Prophet (peace be on him) and enquired whether some of the monotheists and the believers of the oneness of God will live in the Hell. The Holy Prophet (peace be on him) replied that a man will be chanting "O, Hannan, O Mannan" at the high pitch of his voice lying in the depth of the Hell.

Hazrat Gabriel (peace be on him) will be astonished at having heard this voice and will submit to ask Allah that he is hearing a voice calling him. "O Hannan, O Mannan," in the depth of the Hell. Allah will command to summon that man. Hazrat Gabriel will reach him through Malik with great difficulty. He will find him in a miserable plight. He will be lying on his forehead (face). His hands and feet will be bound. The serpents and scorpions will be sticking fast to his entire body. Malik, the guard of the Hell, will bring him out. He will remove the serpents and scorpions and unfetter his hands and feet. Hazrat Gabriel (peace be on him) will take him, to the front of the Divine throne will prostrate. Allah will command him to lift his head and then He will address the man and ask him whether He had not created him with attractive figure and face and not sent the prophets to him, whether His prophet had not read His book to him and not commanded him to practise good things and not forbidden him to do bad things. The man will admit all these things. Allah will ask him why he committed such things. The man will submit to say that he oppressed his soul and will add that he did not stop hoping although he had been in the Hell for such a long time. He will also say that he is calling Him by His names, "Hannan and Mannan." He has taken him out through His Mercy and Blessings. He entreats Him to take pity on him. Allah will ask the angels to witness that He has showered His mercy on him.

(Masnad Imam-e-Azam)

17. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that he put a question to Allah in connection with his Ummah. Allah replied that He will send seventy thousand men of his Ummah with their faces shining like the full moon. The Holy Prophet (peace be on him) submitted to request Him to increase the number. The lord replied that every one of them would be accompanied by seventy thousand men. The Holy Prophet (peace be on him) enquired that if his migrants are not of such a great number. Allah will say that He will complete the number with the villagers. (Ahmed)

18. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that he submitted to request Allah that He might kindly allow him to take the account of his Ummah so that his Ummah would not be put to shame in the presence of other Ummah. Allah sent the command to Hazrat Muhammed (peace be on him) with the assertion that He want that He Himself would take the account of his Ummah and if it had some slips, he might conceal them so that his Ummah would not be put to shame before him also. (Wailami)

19. Hazrat Anas R.A. quotes the Holy Prophet (peace be on him) to have stated that he asked Allah to allow him to intercede with Him on behalf of those who confess Laa-ilaha illallah. Allah said that this was accepted.

لَا إِلَهَ إِلَّا اللَّهُ (Wailami)

20. Hazrat Abu Saeed Khadri R.A. quotes the Holy Prophet (peace be on him) to have stated that there had been a sinner among their (Holy companions') predecessors. He used to shake off his dinner-cloth over a heap of rubbish. A worshipper lived over there. If he found a bit of bread or grain of any food, he would eat it. He should also like the bone thrown off the dinner cloth.

After some time, the sinner died. The worshipper went away to the jungle. He lived upon grass and leaves. After some time he also died. Allah asked that worshipper if anyone had done any good to him. He said that no one did. Allah asked him where he got his living from. Allah knew everything yet He put each

questions. He replied that he went to that rubbish-heap and picked up the bits of bread, grain or bone, if available, and ate the same. When He gave him the death to that rich man, he went to the jungle and did his life with the jungle leaves and water. Allah commanded to take that sinful rich man out of the fire. Seeing him, the worshipper said that he was the man from whose dinner-cloth he ate the bits of bread, grains and bones. Allah commanded him to grasp his hand and take him into the Paradise on the account of the good, he did with him. If he did the good intentionally, He would never put him into the fire. (Ibnutujjar)

21. The Holy Prophet (peace be on him) told Hazrat Maaz (R.A.) "Maaz, I wish, you knew this reality that I said the salat that Allah had predestinated for me. Then my Lord came to me. Then He said, 'O Muhammed (peace be on him) how shall I treat your Ummah ?' I submitted to say that He knows well what He will do. He repeated this question thrice or for times. I gave the same reply. Then He said that He would not put me to shame in respect of my Ummah. Hearing this, I prostrated my Lord. Your Preserver is a great appreciator. He loves those who thank Him." (Tibrani)



## 30—The Paradise and the Hell

1. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that the Hell and the Paradise had a dispute. The Hell spoke that it had been appointed for the offenders and the proud fellows. The Paradise—what of it? None but old, down-trodden and simple fellows will get into it.

Allah told the Paradise that it is the place of His Mercy. He will shower mercy upon His chosen men through it. He told the Hell that it is the place of His curse and condemnation. He would torture and chastise those whom He would like to throw it. Both of them are bound to be full. The Hell will not be full. Allah will put his foot on it. Then it will speak that it is all. Then it will be full. Some of its ingredients will collect together. Allah not victimise any one of His creation. The Paradise also will remain vacant. Allah will create a new creation and will fill it with the same. (Bukhari, Muslim)

Note : The Hell will be contracted.

2. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah commanded Hazrat Gabriel (peace be on him) to see the Paradise after having created it. He did so. He saw whatever Allah had prepared for the men of Paradise. He came back and submitted to speak swearing by His Honour that he who would have heard of it and collect the information about its qualities would certainly get into it. Then Allah showed the Paradise with difficulties, adversities and deceit. Again Hazrat Gabriel was commanded to see it. He went, saw and came back. Then he submitted to speak that then he feared that no one would be able to enter it.

The Holy Prophet (peace be on him) says that Allah commanded Hazrat Gabriel to visit the Hell after having created it.

He did it. He came back and submitted to speak swearing by His Honour that there would be none who would hear of it and would try to get into it. After that, Allah covered it with desires and lust. Then He commanded him to see it again. He did it and came back. He swore by the Honour of Allah and spoke that he feared that there would hardly be any man who would be left from getting into the Hell. (Tirmizi, Nasai)

**Note :** Pious deeds are painful and require labour while the appeasement of carnal desires is pleasing. The first is the condition for the entry into Paradise, the second one is that for the Hell. A few will get into Paradise and a good number of them will get into the Hell.

3. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah say that He has prepared such a thing for His men as no eye, ear or mind has ever seen, heard or imagined. They (companions) may choose to recite this verse :

تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ

(No one knows that the things which cool their eyes are concealed)

(These are the rewards of their deeds)

There is a tree in the Paradise. It is so big that if a horse man gallops for one hundred years ceaselessly, he will not be able to cover up the distance of its shadow. If they choose, they can recite this verse :

جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

(There would be a wide shadow in the Paradise)

The piece of land of a lash in the Paradise is better than the world and all its belongings. If they choose, they can recite this verse :

فَمَنْ أُخْرِجَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(He who has been saved from the Hell and allowed to enter the Paradise has been succeeded). (Trimizi, Nasai, Ibne-Maja)

**Note :** "Lash may be considered a measurement for land".

4. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the man of lowest achievement will be given a very high status in the Paradise. He will be asked to demand and express his desires. He will demand as much he will wish. Then he will be asked whether his desires and demands are over. He will submit to say that they are over. Allah will say that he has been given what he has demanded and an equal quantity of it all. (Muslim)

5. Hazrat Abu Huraira (R.A.) says that the Holy Prophet (peace be on him) was describing a Hadith. A villager was sitting by his honour. He narrated that one of the men of the Paradise would seek permission for cultivation in the Paradise.

Allah will ask him whether he does not find what he wishes. He will say that there is every thing but it is his desire to cultivate. He will sow the seeds. It will grow up in the twinkling of an eye. There will be a green crop. It will get reaped by itself and get heaped up like the mountains. Allah will tell the son of Adam that the harvest is done. Indeed nothing can satisfy him.

Hearing this Hadith, the villager swore by Allah's name and spoke very frankly that there would be none but the Quraish or Ansar who would wish to cultivate in the Paradise because they are the farmers not he. The Holy Prophet will laugh at this frank statement of the villager. (Bukhari)

6. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that a man will be brought on the Day of Judgement. He will have lived a very contented and prosperous life in the world. He will be given a dip into the Hell. After that, he will be asked whether he had ever lived a moment of peace, prosperity and luxury. He will swear by Allah's name and say that he has never lived a happy and prosperous moment.

Then a man of Paradise will be brought. He will have lived a very hard, difficult and miserable life in the world. He will be given a dip into the Paradise. He will be asked whether he has



ever lived a difficult and hard moment. He will reply that he has never suffered from any hardship and difficulty. (Muslim)

**Note :** A man who has always been in trouble in the world will forget his miseries and troubles after having visited the Paradise for a moment. Similarly a man will forget all his worldly comforts after visiting the Hell for moment.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ  
وَنَعُوْذُ بِكَ مِنَ النَّارِ -

7. Hazrat Jabir (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands the Paradise everyday to improve itself to welcome its dwellers. It improves its beauty, decency and grandness every day. The morning's coolness and freshness are the effects of the atmosphere of the Paradise.

(Tibrani)

8. There is an unauthentic saying described by Hazrat Ibne Abbas (R.A.) that Allah created the "Gardened of Eden" with His own hands of power, commanded His angels to dig out canals and bring fruit to trees. He did it. When Allah observed the beauty and freshness of the "Garden of Eden," He swore by His own Honour, Glory and Elevation of His Throne stating that the miser would never get into it.

(Ibnuttujjar)

9. Hazrat Ali Karramallahu Wajhahu quotes the Holy Prophet (peace be on him) to have stated that Allah has created three things with His own hands. He created the rest of the things by uttering the word "be". Those three things are Hazrat Adam (peace be on him), pen and the Paradise of Firdaus. Having created it, He swore by His own Honour, Glory and stated that the miser would never get into it and one who lives on the prostitution of his wife will not smell its fragrance.

(Wailami)

10. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah planted trees in the Paradise after having created it. These trees, were—

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ  
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ -

Subhanallahi wal hamdu-lillahi wa la ilaha illallaho wallaho  
Akbar wala haula wala quwata illa billahi

Then he said that the faithful got success. He commanded the Paradise to speak. It spoke that none but He is worthy of worship. None but He is living and eternal. He who entered it was fortunate. Allah swore by His Honour and His superiority over His creation and said that ~~one~~ who persisted in the indulgence of fornication, always drinks wine or backbites would not enter it. (Sheerazi)

Hazrat Ali Karramallahu wajhahu quotes the Holy Prophet (peace be on him) to have stated that the Horses of the Paradise will not need to pass urine or dung. They will have wings. Then horses will carry the friends of Allah wherever they will wish. As the friends of Allah will be flying over, ~~some~~ other men of Paradise of lower class will observe, and ask the ~~men~~ of the Paradise to do justice with them. They will ask Allah how they achieved such a grand status. Allah will reply that they used to observe fast while they (the men of lower class) used to eat. The former worshipped during the nights and the latter slept. The former spent in the way of Allah while the latter were miser. The former fought holy wars against His enemies while the latter were cowards. (Abus Sheikh Khateeb)

Note : The Hadith has been summarised.

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## 31 — The Sight of Allah

1. Hazrat Jabir (R.A.) bin Abdullah quotes the Holy Prophet (peace be on him) to have stated that when the dwellers of the Paradise will be enjoying the comforts and pleasures of the Paradise, suddenly a light will flash upon. They will lift their heads and feel that their perserver shows the rays of His light over them.

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ

After that, will bid Assalamu Alaikum to the men of the Paradise. This salutation has been referred to in the Holy Quran, Salamum Qaulammirrabbir-raheem."

سَلَامٌ قَوْلًا مِّن رَّبِّ الرَّحِيمِ

After that Allah will bid Assalamu Alaikum to the men of the Paradise. The Holy Prophet (peace be on him) says that this salutation has been referred to in the Holy Quran, "Salamun Qaulam mir rabbir raheem". Then he (peace be on him) spoke that Allah will see the men of the Paradise and they will see him. They will pay no heed to any good thing of the Paradise as long as they will enjoy the sight of Allah. They will continue to see when the curtain will be drawn, only the after effects of the shower of the light will remain vivid and be felt. (Ibne-Maja)

Note : They will be lost to the sight of Allah so much that their attention will be drawn to nothing else.

2. Hazrat Jabir (R.A.) bin Abdullah gives a detailed description about Allah's sight. The men of the Paradise will lift their heads. Suddenly, they will feel that Allah's Glory and light has appeared over them commands them to demand whatever they wish. They will say that they wish His pleasure. He will assert



that it is nothing but His pleasure that He has allowed them to enter the Paradise and honoured them with His greatness and wisdom. Hence, they are allowed to wish. They will ask Him for some thing more. Then the fast horses of red rubies will be brought for them. The horses will have reins of green emerald and red rubies. They will gallop as fast as the human sight.

This description includes that all those fellows will be sent to the Garden of Eden. The angels will declare that the men of their community are there. The truthful, obedient and faithful fellows are congratulated for their entry into the Paradise. The Holy Prophet Sal'am says that the curtain will be drawn off for the men of the Paradise. They will look at Allah and enjoy the sight of the Most Merciful. They will be so lost to the Divine sight that they will not see one another. Allah will command to send them back to their palaces with presents and gifts. All of them will come back. Then they will look at one another. The Holy Prophet says that Allah, the Most Merciful, hosts.

(Abu Naeem, Baiqahi)

**Note :** The Hadith has been summarised. All of them will be invited to the Garden of Eden for the Divine sight.

3. Hazrat Shuaib (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the people will have entered the Paradise. Then Allah will ask them whether they wish that he bestows more of His boons upon them. They will submit to ask if He has not lightened their faces, not allowed them to enter the Paradise, and not saved them from the Hell. That is to say the obligations done to them so far by Him are more than enough.

The Holy Prophet (peace be on him) says that the curtain will be lifted up at that time. The people of the Paradise will begin to look at the Holy Entity of Allah, the Almighty. None of the boons given to them by Him will be dearer to them than the Divine Sight. Then he (Sal'am) recited the following verse :

(Those who have done good will get the good and additional gifts). (Muslim)

**Note :** The additional gift is the Divine Sight. It is so supreme that all the other gifts and boons will seem cheap and valueless as compared to it.

4. Hazrat Saeed bin Masayyib (R.A.) visited Hazrat Abu Huraira (R.A.). The latter told the former that Allah might bring them together in the Paradise market. Then Hazrat Saeed bin Masayyib (R.A.) asked, "Are there markets in the Paradise?" Hazrat Abu Huraira said that the Holy Prophet (peace be on him) told him that after having entered into the Paradise, the people would occupy their places in respect of their worldly deeds. After that, they would be allowed to enjoy the Divine Sight for the duration of a Friday of this world. That is to say, they would enjoy His Sight once a week. Allah, the Almighty, would show His Light and Glory to them.

First of all the people would get together in one of the gardens of the Paradise. The chairs of light, pearls, rubies, emeralds, gold and silver on account of their deeds, would occupy their places on the heaps of musk and camphor. They would not consider the persons on chairs better than they. That is to say, there would be distinction of status in occupying the respective places but their hearts and minds would be quite free from it.

Hazrat Abu Huraira R.A. states that he asked the Holy Prophet (peace be on him) whether they would see their Preserver. He asked whether he doubted the sight of the seen or the full moon. He replied 'no'. The Holy Prophet (peace be on him) convinced that similarly he would have no doubt about the Divine Sight. Allah would talk to every individual of the assembly directly without any exception.

In continuation of His talk, He would question a man calling by his name such as son of and ask whether he recollected the day when he spoke such and such things.

He would remind him of his certain broken promises which he committed in the world. The man would submit to ask whether



He did not forgive those sins of his. Allah would say that He did them without doubt and added that he achieved that status and rank out of the vastness of His magnanimity, Kindness, Mercy and forgiveness. In the meanwhile, a cloud would move over and cover them. In place of rain it would pour such fragrance that would never have been smelled.

Hazrat Abu Huraira R.A. continues to describe that Allah, the Preserver, will invite people assembled thereat to move towards that greatness and eminence which He had prepared for them and collected as much as they wish. That is to say, they are fully allowed to realize and enjoy their desire. After that, they will move to a market. The angels will have covered it with their wings. There will be the things with no eyes, no ears and no minds and will have been never seen, heard or imagined about. There will be no purchase or mischief. There the people of the Paradise will meet one another.

This saying adds that they will return to their palaces after it. Their wives will receive them with happy and delightful greetings. They will ask that their charm and handsomeness have improved. They were not so handsome as they had left them. They will reply to their wives that they have enjoyed the privilege of keeping company with Allah, the Almighty and the Most Powerful and they deserve the improvement which is found in them.

(Tirmizi)

Note : This saying has been summarised.

5. Hazrat Anas R.A. quotes the Holy Prophet (peace be on him) to have stated that Hazrat Gabriel (peace be on him) visited him. He had a mirror in his hand with black spot on it. He (Sal'am) asked him what it was. He replied that it was Friday. He (Sal'am) asked what good was in it for him. The archangel replied that there was Id in it for him and his followers. This very saying adds that he (Sal'am) asked what else was for him in it. The archangel replied that it contained a moment. If any one prayed for anything of this world or the heaven at this moment, if predestinated, it was given to him. If it had not been predestinated, the thing prayed for was deposited for him.



He (Sal'am) asked what the black spot was. The archangel replied that it was the Day of Judgement. It would be set up on this day. To him the day was the chief of the days. It would be called the Day of Advantages on the Day of Judgement.

He (Sal'am) asked why it would be called by this name. The archangel replied, "Allah has created a maidan of white musk. Allah, the Almighty will grace the chair on Friday. The golden chairs studded with jewels will be arranged in the whole maidan. The Holy Prophets will take their seats in them. The people from the balcony will come down and sit in the musk maidan. Allah will show His Glory and Light to them. He will ask them to demand with the assurance that their demands will be conceded. They will wish His pleasure. Allah will say that His pleasure has brought them to His House and has honoured them with His respect. They may demand any thing. It will surely be given to them. But they wished nothing but His pleasure. Allah, the Almighty will say that they should stand witness that He is pleased with them. Then Allah will show them such a thing as no human eyes, ears and minds have ever seen, heard or imagined. This meeting will continue for the duration of a Friday. Then the thing will be removed. Then, all the participants will return to their places." (Ibne Abi Shaiba)

**Note :** The saying has been summarised.

6. Hazrat Ibne Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that having collected the boys of the Ummah of Hazrat Muhammed (peace be upon him) at a pond under the Divine Throne, Allah will look at them and ask them why He sees them with raised heads. They will submit to say that their parents are under going severity of thirst while they themselves enjoy at the pond. Allah will command them to fill up the pots, move out of the rows and give their parents to think.

(Wailami)

**Note :** "Boys" are the minor issues of Muslim parents.

## 32—Death, Grave and their Concerns

1. Hazrat Abu Huraira(R.A.)quotes the Holy Prophet (peace be on him) to have stated that as the believer expires, the two angels climb up with his soul. The narrator talks about its good smell and musk etc. The Holy Prophet (peace be on him) says that the inhabitants of the heaven talk together that a sacred soul has come from the earth. They greet it with the compliments that may he and his body be blessed with Allah's mercy for he devoted his body to the worship. Then they carry his soul towards his Preserver. Allah commands them to keep it away till the Day of Judgement.

Further, the Holy Prophet (peace be on him) says that when a Kafir expires, the inhabitants of the heaven say that a wicked and impure soul has come from the earth. (The narrator describes the filthiness and bad smell of the soul). It is taken to Allah. Allah, the Almighty, commands to keep it away till the Day of Judgement. Hazrat Abu Huraira R.A. says that the Holy Prophet (peace be on him) had covered his nose like this as he described the bad smell filthiness of the soul. (Hazrat Abu Huraira R.A. demonstrated how he (Sal'am) had covered it).

2. Hazrat Bara bin Azib (R.A.) says that they (the Holy companions) proceeded with funeral procession in the company of the Holy Prophet Sal'am. As they reached the graveyard, they found the grave a bit incomplete. He (Sal'am) set down. The Holy companions were sitting so quietly as if the animals (birds) perched on their heads. (They sat so quiet and immovable that even birds could sit on their heads.) He (Sal'am) had a stick in his hand. He began to scratch the ground with it. Then he raised his head and commanded to seek refuge from the torture of grave. He repeated this statement twice or thrice. He adds when the

believer leaves this world and draws close to the heaven, that is to say, at the death time of a believer, the glorious angels come down to him from the heaven. Their faces shine like the sun. They come with the shroud and scent of the Paradise and sit within his sight. Then the angel of death comes down, sits by his head and says, "O, peaceful soul, move out towards the forgiveness and pleasure of Allah." The soul moves out as if the drops of water drip from the musk. The angel of death receives the soul. The other angels receive it from his hands then and there and fold it in the celestial shroud and scent. The soul smells so supremely that the best of the scent on earth can do.

The Holy Prophet (peace be on him) adds that angels ascend with this soul. As they come across another group of angels, they speak, "What a sacred soul." The angels tell them his good name as he used to be known in the world. Ultimately they reach the heaven of the world. They get the door of the heaven opened. It is opened. They take it to the next heaven. As they reach a heaven, the angels of this accompany the soul carrying angels to the next heaven. They ascend to the seventh heaven in this manner. Allah commands to keep the record of His man in the ILLAYEEN (the High Office). It is a place in the seventh heaven where the records of the deeds of good men are kept. Allah orders to return it to the earth for He has created it out of the earth and it has to return to the same of which He will again take it out.

The Holy Prophet (peace be on him) says that his soul is returned. Two angels come to him. They make him sit and ask him who is his preserver. He replies that his preserver is Allah. Then the angels ask what is his faith. He replies that his faith is Islam. They put the third question to him that what he considers or call the man who had been sent to him for his guidance. He replies that he is the Holy Prophet (peace be on him) of Allah. They ask him how he know it. He replies that he went through His Book and believed in it and thought it true. Then the Supreme Speaker declares from heaven that His man has spoken the truth and commands to spread the celestial bed under him, put the



celestial cloth on him and open the door of the Paradise to him.

The Holy Prophet (peace be on him) says that he enjoys the delights (pleasures) of the Paradise. His grave is widened to the extent of his sight. Then a very hand on person with good smelling scent, comes, gives him the glad tidings of delightful things and says that the promised day has arrived. The believer asks him who he is. His face bears the air of goodness and virtues. He replies that he is his pious deeds. The man prays to Allah for early approach of the Day of Judgement so that he returns to his wife, children and fortune.

After that, the Holy Prophet (peace be on him) describes the death of a Kafir. As the time for a Kafir's death approaches, the angels of black complexion come with a gunny piece. The angel of death arrives. He scolds him saying. "O, wicked soul, move out towards the Divine Wrath and anger." Hearing this command, the soul spreads throughout the body. Then he pulls the soul out as if a hot iron skewer is pulled out of the wet woollen fold. Then the angels take it away folding it in the gunny piece. It smells like a rotten dead-body. As these angels approach a group of angels, they detest his witchness and introduce him with his worst name of the world. As they want to get the heaven's door opened it is not opened. Then the Holy Prophet (peace be on him) recites the verse :

لَا تَفْتَحْ لَهُمْ أَبْوَابَ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

(The doors of the heavens will not open for the Kafirs and it is no difficult for them to enter the Paradise as for a camel to get through the needle hole.)

After that, Allah will command to keep the records of his deeds in the SIJJEEN. (It is the in-bottom of the seventh) earth. Then his soul is thrown out. The Holy Prophet (peace be on him) recites this verse :

وَمَنْ يَشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَخَلَقَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ

(The polytheist's plight is so miserable as if he has been thrown from the heavens and has either been caught by the animals and torn to pieces or flung to some other houses across the air. His soul is returned to his body).

The angels make him sit and put all these questions to him which they did to a Muslim. He shows his ignorance. Then an announcement is heard from the heaven that he has told a lie, hence the bed of fire be spread under him and door of the Hell be opened to him. So is done. The heat and scorch strike him. The sides of the Hell are down so close that they grind his body in the way that the ribs of his sides plunge together. Then a stinking and ugly man comes and conveys to him that a very painful and torturous condition has taken him. This is the promised day. The Kafir asks him who he is with an air of wickedness on his face.

(Ahmed)

3. Another saying of Hazrat Bara bin Azib depicts that the angels, dwelling in the space between the heaven and the earth, pray for mercy on the believers as his soul moves out of his body. Every angel of the heavens demand mercy for him. The doors of the heavens are opened for him. Every door keeper with no exception at all prays that his soul may be taken through the door which he keeps.

The Kafir's soul is pulled so hard that his veins also get stretched. Every angel, dwelling in the space between the heaven and the earth and that of heavens curses him. The heaven doors are closed. Every door-keeper, with except, prays Allah that his soul may not be taken through the door he keeps.

(Ahmed)

4. Hazrat Abu Huraira (R.A.) says that Allah commands the soul to come out. It replies, "I shall not come out with anger and anguish."

(Jam-e-Sagheer)

Note : Probably, it is said about the Kafir's soul, because his soul will be taken out by force.

## 33—The Preceding Prophets

1. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that once, the Israelites asked Hazrat Moses (peace be on him) whether his Preserver says prayer (Salat). He warned them against such a question and he is afraid of Him. Allah asked Hazrat Moses (peace be on him) what his followers asked him. He replied that He knew it well. They asked whether Allah says the prayer. Allah asked him to convey to His men that His prayer is that His mercy is more conspicuous and effective than His Wrath and anger. If it was not the matter, He would destroy them. (Ibne Asaker)

2. Hazrat Ibne-Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Daood (Devid) (peace be on him) asked Allah whom of His men He loved the most so that he too might love him due to His favour and love for him. Allah told Hazrat Daood (peace be on him) :

“The most favourite man of Mine is he whose heart fears Me and his palms are clean. He does not do any wrong to any one. He never moves to back bite. He is so adamant that it is possible for the mountain to move from its place but not for him. He always loves Me. He also loves the man who loves Me. He makes friendship with My men.”

Hazrat Daood (peace be on him) spoke that Allah knew that he had been friendly with Him but how to make His men His friends. Allah commanded him to talk to them about His good things, curses and grip. Allah told him that there is none whom He does not save from slips and keep him resolute on that day if he helps the oppressed and offended and moves to make him realize his dues and rights. (Ibne-Asakar)

Note : That day is the Day of Judgement.



3. Hazrat Ibne Masood (R.A.) describes that Hazrat Daood (peace be on him) submitted to ask Allah what would be the reward for a man who accompanied a funeral procession to the grave with the sole purpose of winning His favour and pleasure. Allah told him that the angels would accompany the funeral procession of such a man and praying for mercy on his soul. Hazrat Daood (peace be on him) asked Allah what would be the reward for the man who took pity on a sad, disappointed and hard pressed man and consoled him with the sole purpose of winning His pleasure. Allah told him that He would bestow the customs of fear on him, save him from the fire and allow him to enter the Paradise. Hazrat Daood (peace be on him) asked Allah what about the reward of the pation of orphans, and widows while the patronisation is for the sake of His pleasure only. Allah told him that He would keep him under His own shadow on the day when there would be no shadow with the exception of His. Hazrat Daood (peace be on him) asked what about the reward of the man whose tears tril down his cheeks due to His fear. He told him that He would save his face from the flames of Hell and the restlessness of the Day of Judgement.

(Ibne Asakar, Wailami)

4. Hazrat Abu Zar (R.A.) describes that Hazrat Daood (peace be on him) submitted to ask Allah, the Almighty, "what are the dues and rights of a man who pays Him visit because every visitor has some rights over his host." Allah replied that He would award prosperity in this world and would forgive them when they would meet Him.

(Ibne Asakar)

Note : "Visit" stands for visiting the House of Allah—Baitul Muqaddas and Kaaba.

5. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Moses (peace be on him) submitted to Allah that He might open the door of Paradise to the man if He closes that of the world to him. Allah replied that He had done so and the Paradise had been prepared for that very purpose. Hazrat Moses (peace be on him) swore by the

Divine Honour, Glory and Highness and submitted to state that if a believer was put to such painful circumstances in the world as his hands and feet were mutilated and dragged on his face and this infliction continued from his birth till the Day of Judgement and then he was given the Paradise. It would not matter so much.

He, again submitted to ask Allah whether he opened any of the doors of the Hell when He gave a Kafir the worldly fortune and prosperity. Allah told him that the Hell was prepared for the Kafirs only. Hazrat Moses (peace be on him), swore by the Divine Honour, Glory and Highness and said that if He gave Kafir the world and all its belongings and he continued to possess all this from his birth till the day of Judgement and after that he was sent to the Hell. Indeed, he saw no good for him in it.

(Dar-e-Qatni and Wailami)

**Note :** The severest worldly pains and difficulties which the Muslim undergoes are forgo then as soon as he gets into the Paradise but a Kafir who enjoys the ceaseless prosperity, luxury and joys of the world will have no good after having gone into the Hell.

6. Bakr bin Abdullah Almazani quotes his father to have described a glorious saying that Allah revealed to Alexander swearing by His own Honour and Glory that had created His most favourite creation for good and welfare and soon He would fix up a mark for it. Allah conveyed to him that as and when he saw that a man was fond of doing good things and pious deeds and Allah had made people love and like him. He also was advised to love such a man and be friendly with him for He Himself loved him and was friendly with him.

Allah also conveyed to him that when he marked that a man detested good and Allah made people hate him. He too, was advised to be his enemy. He should not be his friend. He would be the worst man of His creation.

(Wailami)

**Note :** The saying signifies that Allah likes good. The man who practises good and is liked by the people is significantly the

favourite of Allah. The man who hates good and is detested by people is the enemy of Allah. As Allah is all powerful, He shows that He make people love him or hate him. There is a difference in opinion about the prophethood of Alexander.

7. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah, the Almighty revealed to his brother Uzair (peace be on him) commanding not to grumble and complain against his hardships and difficulties to the people for He also had often been put to troubles by him but He did not complain to His angels. Allah also commanded him to disobey Him as much as he was able to undergo the pangs of His tortures, request Him to fulfil his needs and requirements according to his needs for Him and not to be fearless from His grip until he gets into the Paradise.

Hearing this revelation, Hazrat Uzair (peace be him), trembled, shivered and began to weep. At this, Allah asked him not to weep and added that if he ever disobeyed Him out of his ignorance, He would forgive him out of His own command. Indeed, He is the Most compassionate, never hurries in chastising his men. Indeed, He is the Merciful and Generous. (Wailami)

Note : There is difference of opinion about the prophethood of Hazrat Uza r also. The Jews call him the son of God.

8. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah, the Almighty, revealed to one of his preceding prophets to convey to those men of Allah who possess the status of the truthful not to confuse about Him for He would put them to test and trial for justice, and if found guilty, punish them. Indeed, He would not be cruel and unkind in inflicting chastisement He also revealed him to convey to His guilty not to lose hope from His Mercy for there is no such sin as He is not able to forgive. (At ittahaful Sunnia)

9. Hazrat Abu Darda (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Jesus Christ (peace be on him) to convey to Israelites that He would



get a man well and make him healthy if he observes fast for His pleasure and favour. (Wailami, Abus Sheikh)

10. Abu Moosa Ashari (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Jesus Christ (peace be on him) son of Hazrat Mary to educate his carnal desires and also put them under training. If he finds that his carnal desires have got well, he may teach others to do the same otherwise he may be ashamed of it before Him.

(Wailami)

Note : He was advised to practise and then teach others.

11. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Abraham (peace be on him) calling him His friend that his good behaviour and manners, even with Kafirs, would admit him to the class of just men. Allah added that He had already stated that He would allow the courteous man to enjoy the shadow of His throne, to enter the Paradise and to be His intimate by making him His neighbour.

(Hakim, Tirmizi)

Note : "Khaturatul Qudus" is the original word. Paradise has been used here for it.

12. Hazrat Ali Karramallaha Wajhahu quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Daood (peace be on him) that a man would come with only one pious deed on the Day of Judgement and He would allow him to enter the Paradise. Hazrat Daood asked who would be that man. Allah replied that the believer who ran to help his Muslim brother for the redressment of his needs with sincere desire that the needy Muslim might be relieved his need whether it was done or not.

(Khateeb Ibne Asakar)

Note : The attempt to help to the believer is such a deed as it will alone entitle a man to enter the Paradise.

13. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Daood (peace be on him) to convey to the cruel fellows not to

remember Him because He also remembers the man who remembers Him and His remembrance of a cruel is to curse him.

(Ibne-Asakar)

**Note :** The cruel should not remember Him unless he gives up his cruelty.

14. Hazrat Abu Darda (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Moses (peace be on him) the following subject :

“Be contented with barley bread which satisfies his hunger and that length of cloth that covers your body. Be patient at troubles and difficulties and recite “inna lillahi wa inna ilaihi rajioon”

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

at having marked the world (prosperity) approaching you for it is curse and calamity sent to the world. When you see that the world (prosperity) turns away from you and poverty comes to you, welcome it because these acts signify the good man.” (Wailami)

**Note :** Recite :

مَرْحَبًا بِشَعَارِ الصَّالِحِينَ

(Welcome the civilization of the pious ones) at the approach of poverty. Poverty is the culture of the pious people and the world (prosperity) is the curse and calamity.

15. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Moses (peace be on him) that He would put the Hell on the people of the world if there was none to recite la-ilaha illallah :

He would not allow the disobedient ones the least time if there were not those who worshipped Him. The man who affirmed his belief in Him became the most honourable and esteemed of all His creations. A word spoken in disobedience of parents proves heavier then all the atoms of the world. Hazrat Moses (peace be on him) submitted to ask how the parents' disobedience could be realized. Replying back to the parents tersely could be

realised as disobedience to them. In other words, denying any service to them was disobedience. (Abu Naeem)

Note : The sinners are safe on account of pious men.

16. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah, the Almighty, revealed to Hazrat Moses (peace be on him) the following subjects : "Moses, I may give the whole Paradise to My chosen men if they ask Me for it and I may not give them even a piece of cloth to cover a small heap of refuse, not because I look down upon them, rather I want to deposit the matter for the manifestation of My Generosity and forgiveness on the Day of Judgement. I keep them safe from the world as a herdman keeps his animals from some dangerous forests. Moses I have made the poor dependent on the rich men, not because My treasures are short of resources and means, or My Mercy is too narrow to cover them but I have fixed up a share for the poor men in the possession of richmen that is capacious enough to hold it. By it, I mean to test the wealthy men how they perform their duties in respect of the poors' share in their possession. Moses, I shall pour My gifts on the rich men if they do their duties and give them ten times of what they give in this world. Moses, be treasury for the poor, fort for the invalid, redresser of grievances for the complainants, I shall be your helper in hardships, your companion in the loneliness and I protect you during the days and the nights."

17. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Moses (peace be on him) that without any doubt there would be such men among the followers of Hazrat Muhammed (peace be on him) as would recite laa-ilaha-illallah' on all the circumstances of ups and downs and He would reward them like the Holy prophets.

(Wailami)

18. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Adam (peace be on him) commanding him to perform the Ha'j of House of Allah (Baitullah) before he met some new accident. Hazrat Adam



(peace be on him) submitted to ask what could that accident be. Allah told him that he did not know it. It was death. He asked what was the death. Allah told him that he would taste it very soon. Hence, Hazrat Adam (peace be on him) went to Mecca where he was given a warm reception by the angels who greeted him with the salutation, Assalamo-alaikum, O, Adam, your Hajj has been accepted. Do you not know that the Hajj of this House had been performed two thousand years before he did. At that time, it was built of red-rubies." (Wailami)

Note : This saying has been summarised.

19. Hazrat Kaab (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah said to Hazrat Moses (peace be on him) "(Moses, nothing done for My sake, is better than disinterestedness in the world and piety. No one has developed a better intimacy to Me than one who kept oneself completely from the forbidden things. No one has performed a better worship than one who kept out of My fear." (Nasai)

20. Hazrat Ibn-e-Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah said, "Moses, you can not see Me for he who is eline cannot enjoy My sight but one day he will die. No good or bad can see Me. Only the people of the Paradise will do so. Their eyes will never get dead and their bodies will never grow old." (Hakeem, Tirmizi)

21. Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah told Hazrat Moses that He would find out about the deeds of the man who would meet Him on the Day of Judgement but He felt shy about the pious men. He would respect them, enhance their devotion and allow them to enter Paradise without auditing their accounts. (Hakeem, Tirmizi)

22. According to an epistolary saying of Hazrat Hasan of Basra, Hazrat Moses (peace be on him) asks Allah how a man can thank Him. Allah replies that he should consider that every thing or gift is from Him. This is his thanks-giving to Allah.

(Tirmizi)

23. Tibrani quotes Hazrat Rafe and Hazrat Umar (R. Anhum) that Allah revealed to Hazrat Daood (peace be on him) commanding to build a house for Him. He had built up house for himself before he built Baitul-Muqaddas. Allah revealed to him that he had built his own house before he did His. Hazrat Daood (peace be on him) began to build the mosque. While building its boundary, two thirds of its wall fell down. It was conveyed to Hazrat Daood that the mosque would not be completed by him. He was extremely sad at it. Allah commanded him not to be disappointed; it would get completed by his son, Hazrat Solomon (peace be on him).

After his death, Hazrat Solomon (peace be on him) completed the construction of the mosque. As its construction was a bit incomplete. Hazrat Solomon (A.S.) invited many Israelites to assemble. They did. He killed (ritually) many animals. Allah commanded him to ask Him for whatever he wished because he had expressed pleasure over the completion of His House. Hazrat Moses (peace be on him) submitted to pray for three things: 'Wisdom of justice that might help him to decide according to the Divine decisions, (2) Such a kingdom as nobody else after him might be made worthy of possessing and (3) a man who visited the mosque might do it with the sole purpose of saying prayer and his sins might completely be forgiven and he may be made as innocent as a baby just born of its mother's womb. Allah said that first two prayers were granted and he was assured about the third prayer that it also would be accepted. (Tibrani, Fil Kabeer)

24. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (Peace be on him) that one day the Israelites put a question to Hazrat Moses (peace be on him) while he was sleeping. Hazrat Moses warned them and asked them to fear Him. That was to say they should not put such questions as these.

Allah, the Almighty, told Hazrat Moses that they had put a question about His sleep. He commanded him to keep standing during the night with two glass phials in his hands. He did so. After one third of the night was over, Hazrat Moses dozed so low

that he fell on his knees. He grew cautious again and held the two phials tight. As half of the night was over, he had such a deep doze that his grip grew loose and the phials dropped out of his hands and were broken to pieces and bits.

Allah told him if He had slept, the earth and the sky would have broken into pieces and bits like those two phials. Allah also had revealed the Ayatal Kursi to His prophet, Hazrat Muhammed (peace be on him).

(Ibne Abi Hatim and Abus Sheikh)

**Note :** "Ayatal Kursi" depicts the same subject as the above noted Hadith does.

25. Hazrat Abi bin Kaab (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Adam (peace be on him) was very tall. His hair were very thick. He covered his private parts. As he happened to commit, he was quite restless. He ran about under the fit of restlessness and anxiety. He reached a tree. It caught his hair and stopped him. His pre-sever asked him whether he wanted to run away from Him. He replied that it was not the matter rather he ran away out of the shame which he felt before Him. He requested his pre-sever to descend him to the earth on account of what he had done. (Kharaiti)

**Note :** The saying has been summarised.

26. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Abraham (peace be on him) submits to ask Allah, the Almighty, what is the reward of one who praises Him. Allah says that the praise is the key of thanksgiving. Thanks elevate upto the Divine throne.

Hazrat Abraham submits to ask Allah what is the reward of one who tells His name on the beads. Allah replied that none but Allah knows about its reward. (Wailami)

**Note :** Telling His name on the beads man also means the Divine Remembrance.

27. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Daood



(peace be on him) submitted to entreat Allah that He might kindly make him as good as Hazrat Abraham, Hazrat Ishaq (Isac) and Hazrat Yaqoob (Jacob) (peace be on him). Allah replied that He tried Hazrat Abraham by the ordeal of fire. He observed patience. He tried Hazrat Ishaq by the ordeal of being killed, he too observed patience. He tried Hazrat Yaqoob by the ordeal of misfortune, he too kept patience. (Wailami)

**Note :** This saying signifies that status and rank depends upon how one keeps patience while undergoing certain ordeals. It refers to Hazrat Ishaq being killed although Ismail had been undergoing this ordeal. This is somewhat disputed question.

28. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Moses (peace be on him) passed by a man. He was restless due to some pain or trouble. Hazrat Moses (peace be on him) began to pray for his speedy recovery and health. Allah told Hazrat Moses (peace be on him) that his restlessness was not on account of some devil's mischief rather. His restlessness and hunger was for His sake. Allah said that He looked at him several times a day in the same state of restlessness as he was seeing him at that moment. He asked Hazrat Moses whether he was astonished at his obedience. He might order him to pray, for his prayers have a particular effect every day. (Abu Na'eem)

**Note :** The man was restless due to the love of Allah. He was His chosen man. His prayers met ready acceptance.

29. Hazrat Suhaib (R.A.) quotes the Holy Prophet (peace be on him) to have stated that one of the preceding prophets developed a vain idea about the majority of his Ummah and asked who could encounter such a great majority. Allah revealed to that prophet commanding him to choose one of the following things for his Ummah; death, enemy, hunger. The prophet put the matter before his Ummah but his people spoke that he was their prophet, they trusted the mark of option with him. He might opt what he liked.

After that he stood up to say prayer. It was his sacred habit to say prayer whenever he found himself under the unfavourable and trying circumstances. After his prayer was over, he submits to say that they were not able to bear the severities of hunger. They also were not able to resist the ceaseless domination of enemies. Indeed, they could opt death. Allah put the death on them. Seventy thousand persons of that Ummah died during the period of three days. (Ahmed, Abu Ali, Ibne Habbab)

Note : The saying has been summarised.

30. Hazrat Anas (R.A.) quotes the Holy Prophet (Sal'am) that Hazrat Yahya bin Zakaria (peace be on them) submitted to entreat his Preserver to save him from the people's tongue. That was to say, the people might not call him bad. Allah said, "It is the request for such a thing as I have not chosen even for Myself. How can it be true for you? Some body says that I have a son. Some one proves that I have child. Somebody says that Allah's hands are bound. They speak different ills about Him."

Hazrat Yahya begged Allah to forgive him and resolved never to pray such things in future. (Wailami)

31. Hazrat Ali Karamallahu Wajhahu quotes the Holy Prophet (peace be on him) to have stated that Allah revealed to Hazrat Daood (peace be on him) that the world is like a dead body. The dogs round it and pull its flesh with teeth. Allah asked him whether he liked to join the dogs to pull the dead body's flesh. Addressing Hazrat Daood, He added that the blessings and rewards of heavens can not combine with the tasteful dishes, soft clothes and worldly domination and influence.

(Wailami)

32. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Moses (peace be on him) submits to ask Allah, the Almighty who is more pious than the rest of His men. Allah replies that he who always remembers Allah and never forgets Him. He submits ask Him who is the most well-guided of His men. Allah replies that he who follows the true guidance is the most well-guided. Hazrat Moses asks who is

the most just of His men, Allah replies that he who passes similar orders on the people and his own carnal desires is the most just. Hazrat Moses asks who is the most learned of His men. Allah replied that He, who has never quenched the thirst of knowledge and however tried to add the knowledge of the entire humanity to his, is the most learned men. Hazrat Moses asks who is the dearest of all His men. He replies that he who forgives inspite of his ability to take revenge is the dearest of His men. Hazrat Moses asks who is the richest of His men. Allah replies that he who is contented with what is given to him is the richest. Hazrat Moses asks who is the poorest of His men. He replies the stranger is the poorest. (Ibne-Asakar)

33. Hazrat Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Moses submits to ask Allah that he wants to know that whom of His men He loves so that he also loves him. Allah tells him that he must understand that He loves the man whom he finds remembering Him frequently and He has helped him to do so. He added that when he finds some man not remembering Him, he must understand that He detests him and has stopped him to do so. (Ibne-Asakar)

34. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that he is seeing Hazrat Yunus bin Mati (peace be on him) with two sheets on him. He is reciting talbiyah "I am present to serve thee, My lord." His voice echoes over the mountains and Allah replies Labbaik." "Yunus, I am by you."

Note : The Holy Prophet (peace be on him) saw Hazrat Yunus performing Hajj through the divine inspiration.

35. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that the two sons of Hazrat Haroon (peace be on him) used to light up the chandeliers in the mosque. The fire was sent from the heavens to light them up. One day, the fire from the heaven was delayed. The sons lighted them with the worldly fire. At this, the fire descended from the



heaven and began to burn them. Seeing that the heavenly fire was burning them, Hazrat Haroon (peace be on him) began to extinguish it. Hazrat Moses called him to leave them, Allah's command was effective on them. Allah, the Almighty, revealed to Hazrat Moses (peace be on him) that this was the treatment with those of His friends who violated His commands, then what about those who were among his foes, violating it. (Wailami)

**Note :** The violation of Allah's command is severely punished.

36. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Yaqoob (peace be on him) had a religious brother. One day, he asked him why he lost his eyes and how he got his waist bent. He replied that he lost his eyes due to the excessive weeping in memory of Hazrat Yusuf (peace be on him) and got his waist bent on account of the separation from Kamar Bin Yamin. After this conversation was over Hazrat Gabriel (peace be on him) came to Hazrat Yaqoob (peace be on him), conveyed Allah's salutation to him and said Allah asked him whether he did not feel ashamed of complaining against Him to others. Hazrat Yaqoob said that he complained about his conditions and sadness to none but Allah. Hazrat Gabriel said that He knew his complaints and grievances.

Hazrat Yaqoob prayed to Allah to take pity on him. He had lost his eyes. He had got his waist bent. Allah might return his flowers so that he might smell them. Then He might treat him as He wished. Hazrat Gabriel (peace be on him) reveyed him having conveyed Allah's salutations, he said that Allah gave him gladtidings and joyful message. Allah, swore by His Honour and Glory and said that if they had died, He would revive them. Allah commanded him to give food to the poor people because He liked the prophet and the poor most.

Allah again asked him why all these things had happened. Why he lost his eyes and got his waist bent and the brothers of Hazrat Yusuf behaved like that. Then He reminded him that he had once killed a goat. A poor orphan, observing fast, visited him

and he did not give him food to eat. After that, Hazrat Yaqoob appointed an announcer who announced at every meal-time that the poor who wanted to eat might have meal with Hazrat Yaqoob. (Hakim, Baiqahi)

37. Hazrat Abu Huraira (R.A.) quotes the Holy Prophet (peace be on him) to have stated that after having created Hazrat Adam (peace be on him), Allah introduced his progeny to him. He found some of them better and higher than the others. Having seen a glorious light on one side, asked 'O, Lord, who is he?' Allah said, "He is your son, Hazrat Ahmed (peace be on him). He is the first and last. He is the first intercessor. His intercession will be accepted first of all. (Ibne Asakar)

38. Hazrat Bareda (R.A.) quotes the Holy Prophet (peace be on him) to have stated that when Allah made Hazrat Adam descend to the earth, he went round the Baitul Muqaddas seven times, said two units (rakaats) of prayer behind the place. Then he recited the following supplication :

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاَقْبَلْ مَعْدِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَاَعْطِنِيْ سُوْلِيْ  
وَتَعْلَمُ مَا عِنْدِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ اَسْأَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا  
حَتّٰى اَعْلَمَ اِنَّهُ لَا يَصِيْبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ وَاَرْضِنِيْ بِقَضَائِكَ-

Allah, the Almighty, revealed to Hazrat Adam (peace be on him) informing him that He had accepted his prayer, forgave his sins, removed his worries and sadness, and whoever of his progeny would recite this supplication to pray to Him, He would accept it and spoil his poverty and need. He would be greater dealer than any other in the world (prosperity) will embrace him whether he wishes it or not. (Ibne Asakar)

39. Hazrat Umar (R.A.) quotes the Holy Prophet (peace be on him) to have stated that after Hazrat Adam, had happened to commit fault, he prayed to Allah for forgiveness on account of Hazrat Muhammed (peace be on him). Allah asked him how he recognised although he had yet not caused his birth. Hazrat Adam submitted to say to Allah that when He made him with



His own hands and breathed His soul into his body, he lifted his head and saw that *laa-ilaha illallah* was inscribed on the foot of the Divine throne. This gave him an understanding that the man, whose name He had related with His own, must be dearer to Him than the rest of the creation. Allah said that he spoke the truth. He likes him the most. He forgave his fault on his account. He also added that He would not create Adam if He did not intend to create Muhammed (peace be on him). (Ibne Asakar)

40. Hazrat Omama (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Maad bin Usman with the hand of forty men attached the troop of Hazrat Moses (peace be on him) and looted it. Hazrat Moses cursed him stating that he had looted his troop. Allah revealed to him not to curse him because a prophet was to be born in his progeny. He would be the messenger of good news and glad tidings. He would be His chosen man. He would be the prophet of the Ummah who would find the mercy. His Ummah would be satisfied with a little livelihood and Allah, the Almighty, would be pleased with a little pious deed done by it Allah would allow it to enter Paradise on account of its confession of *laa ilaaha illallah* because its prophet would be Muhammed (peace be on him) son of Abdullah son of Abdul Muttalib. His humbleness would manifest a kind of awe. His quietness would indicate intelligence. His speech would be wisdom. He would use his intelligence and wisdom. His Ummah would come out of the best people i.e. the Quraish. Then He would cause his birth from among the people of Hashim. Hashim would be the chosen men among the Quraish. Muhammed (peace be on him) would be nothing but good. The good would move along with his Ummah. (Tibrani)

41. Hazrat Abi bin Kaab (R.A.) quotes the Holy Prophet (peace be on him) to have stated that as Hazrat Solomon bin Daood (peace be on him) began to build Baitul Muqaddas, its walls could not keep erect. Allah revealed to him that he had included the piece of land that was not meant for the mosque. It could be only when that piece of land was excluded. (Wailami)



**Note :** Some other sayings show that Hazrat Daood (peace be on him) had intended to include the house of a man without his due permission. So the mosque's construction was not getting complete. After it was revealed to Hazrat Solomon, he paid to the owner of the house as much as he demanded.

42. Hazrat Abu Saeed Khadri (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Hazrat Adam (peace be on him) stayed at the House of Allah and submitted to say that He gave the reward to every man for his deed, He might kindly give him his reward also. Allah told him that He forgave him on account of his moving round His House. Hazrat Adam asked him to add something more to it. Allah said that He would forgive all these persons of his progeny who would go round it. Hazrat Adam requested him to add something more. He replied that he would forgive persons also about whom the persons, going round it, would pray. The Holy Prophet (peace be on him) said that the devil stands up in a valley situated between the Arafat and Muzdalifa and said "O, Allah, you condemned me to perishable abode. You made the Hell my dwelling place. You gave everything to my enemy, Adam. Give me also something as you have given to Hazrat Adam (peace be on him) Allah told him that he would see Adam (peace be on him) but he would not. He entreated Him to add something more. Allah said that he was given the ability to tempt Hazrat Adam. He entreated Him to add some thing more. Allah replied that he would be to move through all the veins along with the circulation of blood through human body.

Hazrat Adam again entreated Allah to award him some more things in correspondence with what had awarded to the devil. Allah replied that He would put a virtue into his record at his mere intention of doing a piece of good whether he did it or not. Hazrat Adam entreated him to add something more. Allah replied that He would put a virtue into his record at his postponement of commitment of an evil act. Hazrat Adam entreated to add something more. Allah said "One thing is for

Me. Second is for you. The third thing is common between Me and you. The fourth thing is a reward for you from My side. One thing for Me is that you should worship Me and should not associate any one or anything with Me. The second thing that is for you, if you will do a piece of good, ten virtues will be given for it. The third common thing that you will pray and I shall accept. The fourth thing that is My reward is that you will beg forgiveness and I will forgive you. I am the Most Merciful and kind."

(Wailami)

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## 34—Admonitions and Exhortations

1. Allah says that old age is light. The fire is His creation. The old man will be safe from the fire on account of this light.

2. "You can do nothing without Me. So you should do something for it. That is to say you cannot ignore Me. Therefore, worry to please Me." (Wailami)

3. Allah says to addressee, "Hence you not even seen a dead body on woods? That is to say, if you have seen the dead-bodies, think of your death also."

4. Allah says. "If you want My Mercy, you should take pity on My creation." (Abussheikh)

5. Allah says, "I detest a man through whom I avenge on another man. I detest him also. Then I shall send the two to the Hell." (Wailami)

Note : Allah gets an enemy destroyed by an other enemy and both of them will be thrown into the Hell. (Tibrani quotes Hazrat Jabir to have stated it)

6. Allah commanded the world to serve the man who serves Him. (Wailami)

Note : The men are exhorted to be religious, the worldly resource will automatically be at their service and disposal.

7. Allah commanded the world to be better for His friends. (Wailami)

8. "May that of Mine be happy and prosperous who has grown old in Islam and has not associated with Me." (Wailami)



9. Hazrat Ibne Abbas (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that He fixes up one-third of the wealth of believer after his death on account of which forgives his faults. He makes Muslim men and women pray for him. He conceals his very grave faults. Only His chosen men know it. If his relatives knew them, they might throw him out.

(Ibne-Muroowaja, Wailami)

Note : It has been fixed to will-out one third of the possession. The sins are forgiven due to this will. The Muslim who enjoys the benefit of this will pray for the soul of the departed man. Allah conceals his faults by virtue of it.

10. Hazrat Abdullah bin Yasn (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah commands his angels not to put down any sin committed during the day by the man who begins and ends it with a good piece of deeds.

(Tibrani)

Note : If a day is begun and ended with the pious deeds, the faults of the middle hours are over-looked.

11. Hazrat Abdullah bin Abbas R.A. quotes the Holy Prophet (peace be on him) to have stated that the devil submitted to speak to the Honour of Allah that He had sent Hazrat Adam (peace be on him) to the earth and Allah already knew that the Book as well as the prophets would be sent for them. What would be their Books and how would be their Prophets.

Allah said that he would send angels to them. The prophets would be born in the progeny of Adam (peace be on him). Their Books would be the Torah, the Bible, the Psalms and the Holy Quran (Furqan). The devil submitted to ask what would be his (devil's) book. Allah replied that tatoo would be his (devil's) writing verses, reading would be poetry; his (devil's) prophets would be sooth sayers and astrologers, his (devil's) would be the meal taken without the recital of Bismillah, every intoxicant would be his (devil's) drink; falsehood would be his truth; the bath-room, his (devil's) house, women his snares; musical instruments,

his **muazzan** (he who calls to a nonsense talk), and markets, his mosques. (Tibrani)

12. Hazrat Abdullah bin Abbas R.A. describes in an other saying that the devil submitted to ask Allah that He had created the arrangement for the livelihood of His entire creation, what would be his (devil's) livelihood. Allah replied that the meal, taken without His **name** being recited over it, would be his (devil's) diet. (Abus Sheikh)

13. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that a man will get into the Paradise. He will find his slave in a better place. He will submit to ask Allah that his slave enjoys a better place. Allah will say that he has been given the return for his deeds and the slave has been awarded for his. (Tibrani)

14. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah commands his angels, appointed at the distribution of the livelihood of the people, to make the heavens and the earths surety for the livelihood of them whom they find absorbed into only one thought, that is the thought of religion. They are also commanded to treat the man well who looks for his honest livelihood and is just. They must provide facilities for him. But they are commanded to leave the man, when they find acting against these two principles to do what he choose. He will not be able to achieve more than what he has predestinated about him. (Abu Naeem)

15. Hazrat Abdullah bin Abbas R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says that often His Muslim friend begs Him for wealth and riches but He takes him to the poverty from wealthiness. It will be against his interest and well being if He (Allah) make him rich and wealthy according to his desires. And often His (Allah's) friend begs Him for poverty but He makes him rich, it will be against his (Adam) interest if He makes him poor. Allah swears by His Honour, Glory, Exaltation and Gifts and says that He brings the needs of man close to his eyes if he prefers Allah's pleasure to his own



carnal desires and suffices the heavens and the earth for his highest profit, and that businessman can earn more profit than him.

(Tibrani)

**Note :** The saying has been summarised and the subject matter of this saying has been depicted in chapter XI.

16. Rafae quotes the grandfather of Najia bin Muhammed bin-al-Muntaje to have stated that Allah says that He is not so angry with any one as with one who commits a sin and considers it extremely grave in correspondence with His power to forgive and absolve. Had it been His habit to hasten in punishing chastising. He would chastise those who get disappointed of His Mercy and forgiveness.

17. Abus Sheikh quotes Kababal Jehni to have stated that Allah says that if the vanity and self-esteem were better for the believer, He would not have allowed him to commit sin.

**Note :** If a believer, quite free from sins, may develop cause of pride and begin to consider himself better than other Muslims.

18. Hazrat Abu Huraira (R.A.) describes that Allah says that the more a man values and respects Allah, the more he finds His cognizance within himself. This is known how he behaves. He should neither complain against Him, be not reluctant in the compliance His command nor be ashamed of obeying Him in any one's presence.

(Wailami)

19. Hazrat Zaid bin Arqam (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that he has provided three conveniences for His men. He has created a germ to spoil wheat to barley other-wise the people would hoard the heaps of grain. He decays and decomposes the dead body otherwise nobody would bury his friend. He removes the sadness of the sad person otherwise he would never have peace and consolation.

(Ibne-Asakar)

**Note :** If the people did not have the fear that their grain would be destroyed, they would hoard it snatching from the mouths of people. If the sadness was not consoled, the sad person would weep to death.



20. Hazrat Wahab bin Munabbih (R.A.) quotes the Holy Prophet (peace be on him) to have stated that Allah says that the heavens and the earths have rendered themselves helpless in making room for Him and their vastness is insufficient for Him. But the heart of believer is broad enough to make room for Him.

(Ahmad)

Note : None but the believer's heart possesses the capacity to bear the Divine love.

"Thy shadow is beyond the capacity of the earth and heaven. I am astonished that it resides within the sacred walls of bosom."

(Jami)

21. Hazrat Abdullah bin Umar (R.A.) describes that Allah told Hazrat Gabriel, "I created so many Ummahs. One does not know about the other. The preserved Tablet and the pen also are not aware of them. When I intend to create some thing, My command is, "be", at this, and thing gets created. That is to say, as soon as I say, "be" the thing comes in to existence "B" does not go before 'e'. The things come into existence before the two alphabets join together.

(Wailami)

22. Hazrat Ibne Abbas (R.A.) says that Allah says that the prayer of any body about anything can not prove so eloquent (effective) as that about the scarcity of food.

(Wailami)

23. Hazrat Imam Ahmad (R.A.) puts down a saying that Allah says, "Donot make the copy of My men. That is to say don't draw human's sketch.

(Ahmad)

24. Allah says, "As you sow so shall you reap" (Wailami)

25. Hazrat Anas (R.A.) quotes the Holy Prophet (peace be on him) to have stated Allah says, "O, son of Adam, if you incline towards Me, I shall make you carefree (rich), remove the poverty from you and make your work complete. You will be carefree in the morning as well as in the evening. If you turn away from me, I shall destroy the peace of your heart, put the poverty upon you, and disturb your work. Then you will be needy in the morning as well as in the evening." (Abus Sheikh)

26. Hazrat Abu Huraira (R.A.) and Hazrat Anas (R. Anhum) quote the Holy Prophet. (peace be on him) to have stated that Allah says, "Who can be more generous than I. I protect the people in their beds as if they have not disobeyed Me at all. My mercy is so excellent that I go on accepting the penitence of the penitent as long as he continues. Who knocked at My door and, I did not open it. Who begged Me and I did not accept him. Am I a miser that the man considers Me so?

(Wailami)

27. Ibne Umar (R.A.) quotes Holy Prophet (pbuh) to have stated that Allah will say, "O, son of Adam, you did whatever you desired because of My leniency. You disobeyed on the strength acquired from My benevolence bestowed upon you by Me. You did duty because of my Kindness and leniency which enabled you to do so I am therefore entitled of your good deeds but instead you considered it to be your right to commit sins. I have started with good notion for you and it is My right to compensate you for your deeds—good or bad you have accomplished. I am pleased with you and make you pleased with Me.

(Abu Naeem)

28. Hazrat Ibne Abbas R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says, "O son of Adam, prefer the Paradise to the Hell. Don't destroy your deeds otherwise you will be thrown into the Hell head-long, and you will remain there for ever."

(Rafai)

29. Hazrat Anas R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah says that if a man does good to such a man who is invalid, Allah takes the responsibility of his sufficiency and support.

(Khateeb)

30. Rabia bint Muawiz (R. Anha) quotes the Holy Prophet (peace be on him) to have stated, "talk about the good deeds and good manners of the dead body when you say the funeral prayer for him". Allah says that He accepts their verification and approval of all his actions and forgive all his deeds which they do not know.

(Wailami)

31. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that if a believer expires and his two neighbours say that they see nothing but good of this expired man while Allah knows the facts other than this. He commands the angels to accept the witness of the two neighbours in favour of His man and overlook what He knows.

**Note :** Allah forgives him on the basis of the witness and verification of the expired man's deeds although He is aware of his sins.

32. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that when Allah created the world, He said to it swearing by His own Honour that He would not create it but to His worst creation. (Ibne Asakar)

**Note :** World stands for the worldly possessions and wealth. Good man often does not possess it.

33. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah forgives all the Muslims on Mondays and Fridays except those two Muslims who are warring with each other. Allah commands to leave them until they compromise. (Ibne Maja)

**Note :** If two Muslims are on bad terms with each other due to some worldly matter their absolution is put off till their mutual compromise.

34. Hazrat Ibne Umar R.A. quotes the Holy Prophet (peace be on him) to have stated that the angels submit to ask Allah, the Almighty, why the world moves away from the true believer and worry him more although he is a true believer. Allah commands to show its blessings. Seeing the blessings and rewards of the believer, the angels submit to say that the worldly troubles can do no harm to him. Again the angels submit to ask that the world grows excessively wide for kufr (blasphemy). In other words, the kufr is exorbitantly prosperous. He is seldom in troubles although he commits infidelity. Allah commands to show its return also. Seeing the end of the Kafir, the angels say that whatever he gets in this world is of no use to him. (Abu Na'cem)



35. Hazrat Aisha R.A. quotes the Holy Prophet (peace be on him) to have stated that Allah has made the scale very big. Its two pans are as big as the earth and the sky. The angels asked what could be weighed on so big pans. Allah told that whatever He would wish, would be weighed. Allah made the way (sirat) across the Hell sharper than the sword-edge. The angels asked who would be able to cross it. Allah said that whosoever, He would wish, would cross it. (Wailami)

36. Hazrat Abdullah bin Abbas R.A. quotes the Holy Prophet (peace be on him) to have stated that the deeds of a migrant are considered seventy times better than those of non-migrants, those of a learned scholar are seventy times better than those of a worshipper. Concealed deeds are seventy times better than open ones. Allah expresses His pride in the presence of His angels about the man who makes no difference between his concealed and open activities. He says that this is really His man.

37. Hazrat Usama bin Zaid R.A. quotes the Holy Prophet (peace be on him) to have stated that every eye will be weeping on the Day of Judgement but the eye that weeps out of the fear of Allah, the eye that was wounded in the way of Allah, the eye that closes at the sight of forbidden thing, the eye that keeps awake during the night in the way of Allah. Allah expresses His pride in the presence of His angels. He commands them to see that His man is busy in His worship, his body has given up the had and calls Him out of His fear and in the expectation of His blessings. They may stand witness that He has forgiven him.

(Rafae)

**Note :** The way of Allah means the Holy War.

38. Hazrat Anas R.A. quotes the Holy Prophet (peace be on him) to have stated that the tongue will be given the severest punishment of all the parts of the body.. It will ask Allah that He has given no other part of the body so severe punishments as He has given it. Allah will say that it made the statement which spread throughout the space from east to west and the same became the cause of blood-shed. He will swear by His Honour

saying that He will give it the severest punishment. (Abu Naeem)

39. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that if a man repeats 'Preserver' three times, Allah responds, "I am here, My man." After that He expedites or delays the appeal of whomsoever He wishes.

Note : Every one is given the response. But He redresses the grievances according to His own pleasure and wisdom.

40. Hazrat Abu Huraira R.A. quotes the Holy Prophet (peace be on him) to have stated that when a Muslim expires and three of his nearest neighbours verify for his goodness, at this, Allah says that He has accepted the verification of His men (in favour of the expired man) according to the best of knowledge. He adds that He has forgiven whatever He knows of him.

(Ahmad)

Note : The neighbours knew the good deeds of the man while God knew his sins. But He forgives his sins and accepts the verification of the neighbours. The saying of Hazrat Anas R.A. depicts that either four, three or at least two good men may verify the good deeds of the expired man.

41. Hazrat Abu Umama R.A. quotes the Holy Prophet (peace be on him) to have stated that if a man borrows money, intends to pay it back but dies, Allah will pay his debt on the Day of Judgement. If a man borrows but does not intend to pay it, and dies, Allah will ask whether he thought that He would not realise the dues of His man, His virtues will be transferred to the lender. If he happens to be without virtues, the sins of the lender would be transferred to the borrower. (Tibrani & Hakim)

42. Hazrat Abdurrahman bin Abi Bakr R.A. quotes the Holy Prophet (peace be on him) to have stated that a borrower will be brought on the Day of Judgement. Allah will ask him how he destroyed the money of the people, He will reply that He knows it well that he borrowed the money. Some of it was burnt and sank into the water. Allah will say that He will pay off his debt, hence it will be done on his behalf.

(Tibrani)

43. Hazrat Abul Tufail and Hazrat Huzaifa bin Usay-e-abul Ghaffari R.A. quote the Holy Prophet (peace be on him) to have stated that after a woman conceives and forty days are over, the angels approach Allah and ask Him what to write about it, whether he is wretched or fortunate. They put down whatever Allah commands. They write down his deeds, status, share, livelihood and death. The written paper is folded. Nothing is added to it and nothing is deleted from it.

(Ahmed, Muslim, Ibne Habban)

44. Hazrat Aisha R.A. quotes the Holy Prophet (peace be on him) to have stated that he who disobeys his parents is informed that he will not be forgiven however virtuous and pious deeds he does. He who obeys his parents is informed that he will be forgiven, he may do whatever he likes.

(Abu Na'eem)

**Note :** Allah assures not to forgive the disobedient and to forgive the obedient issues.

45. Ibne Qayam puts down into "Merajul Masakeen" that if a man commits sin and says to Allah that He predestinated him to commit. Allah says that only he has committed, he knew it, made up his mind and tried. He adds that He will permit him for it. If a man commits sin and says to Allah that he went beyond his limits, committed fault, offended himself and he himself is responsible for wrong-doing. Allah says that He predestinated him to do so. He shall forgive this sin. If a man does something good and says to Allah that he has done this pious deed, given alms, said prayer and gave food to the poor. Allah says He helped him to do all these deeds. If a man says to Allah after having done some pious deeds that He helped him to do pious deeds and obliged him. Allah says to him that non but he did it, he intended and made efforts.

46. Hazrat Umar bin al-Khattab R.A. says that he was conveyed that Hazrat Moses or Hazrat Jesus Christ submitted to ask Allah, "What is the sign of His pleasure or displeasure with His creation?"



Allah replies, "The following things show that I am pleased with My creation. I bring rain during the cultivation period. I stop it during the harvest time. I give the rein of the Kingdom to the wise and forbearing man and entrust the control of the Public Exchequer and booty with the large-hearted persons."

He continues, "The following things show that I am displeased with the creation. I bring rain during the harvest period and stop it during the cultivation. I give the rein of the Kingdom. I give the control of the Public Exchequer and booty to the miser."

(Baiqahi, Khateeb)

Wa ma alaina illal balagh.







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